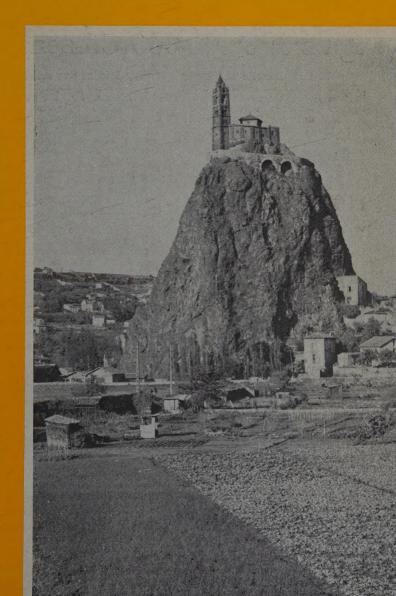
The PRIEST



Federal Aid to Education Proposal before Congress Ignores 6,800,000 Citizens

Should Catholic and other private schools be ignored when federal funds are given for education? Is such discrimination required under our Constitution? Are the rights of the nearly seven million children in non-public schools and their parents being usurped?

Federal Aid to Education is an immediate problem and an explosive issue. Congress is divided . . . the Catholic hierarchy and the President hold differing views. Catholic adults . . . all American taxpayers . . . have a personal "stake" in this legislation.

Our Sunday Visitor recently featured a series of three

very informative articles on Federal Aid to Education by Francis J. Brown, Ph. D., professor of Economics at De Paul University. From the time the first articles appeared requests for reprints have reached our offices from parents ,educators and pastors.

To fill these requests Our Sunday Visitor has reprinted the articles in a 24 page pamphlet entitled: PARENTS' RIGHTS AND FEDERAL AID.

Catholic parents should have all of the facts on the proposed legislation which excludes children in Catholic schools. The facts are found in PARENTS' RIGHTS AND FEDERAL AID.

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OUR SUNDAY VISITOR

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FEATURES

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DEPARTMENTS

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Cover Built atop a rock pinnacle 290 feet high, the Church of St. Michel d'Aiguilhe was completed 998 years ago. Services are held in it only once each year-on St. Michael's Day.

May, 1961 / Volume 17, Number 5

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The Bulletin Board

\\/E are advised that The Guidepost, a vocational manual for young men, is no longer circulated free of charge by the Catholic University Clerical Conference. Because of rising costs of production, the latest edition (1959) must now be sold for \$1.75 a copy. This edition, by the way, is much larger and more complete with information about the diocesan and religious clergy than either of the two former editions. Inquiries and orders should be addressed to either the The Catholic University Clerical Conference, or The Catholic University Press, Washington 17, D. C.

Philosophical problems will be studied in a workshop entitled Philosophy and the Integration of Contemporary Catholic Education, to be held at Catholic University, June 16-27, under the direction of Fr. George F. McLean, O.M.I.

Conferences and seminars will discuss the relation between philosophy and the sciences, moral philosophy and moral life, and philosophy and education. These discussions will be of special interest to present and future professors of the arts and sciences who are seeking for their courses a perspective commensurate with that of Catholic education. They are also intended for professors of philosophy and ethics interested in integrating their courses with the many elements of the college curriculum.

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All registration should be completed by mail before June 6. Classes start Tuesday, June 27. Bed, board, and tuition: \$230. For additional information write to

The Preachers Institute c/o Fr. Madden, Box 283 Catholic University Washington 17, D. C.

The 1961 summer session of the St. Joseph's College Institute of Liturgical Music will be held June 19-July 29 on the campus in Rensselaer, Indiana. Modeled after the Corso Ordinario in Gregorian Chant of the Pontifical Institute of Sacred Music in Rome, the Institute will offer courses in chant, Gregorian form and analysis, chironomy and paleography, theory, organ, and allied subjects. Courses are open to both clergy and laity. Noel Goemanne, composer and or-

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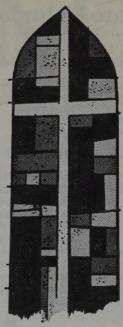
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gan virtuoso, who is a graduate of Lemens Institute, Mechelen, Belgium.

For registration, write to Fr. Lawrence Heiman, C.PP.S. at the

college.

Seminaries of Atheism?

F the President's controversial proposal to shut us Catholics out of Federal aid to education did nothing else, it had at least the merit of educating the general public fairly well in the history and principles of the field. Practically every columnist and editor had his oar in the water.

We were especially interested in one item dug out by Lou Cassels, religious editor for UPI a prediction made nearly a century ago by a Princeton theologian, the Rev. Dr. A. A. Hodge, to the effect that the United States public school system would eventually become "the most efficient instrument for the propagation of atheism which the world has ever seen."

"If every party in the state has the right of excluding from the public schools whatever he does not believe to be true," said Dr. Hodge, "then he that believes most must give way to him that believes least, and he that believes least must give way to him that believes absolutely nothing, no matter in how small a minority the atheists and agnostics may be."

How right he was!

It was in this sense, by the way, that the late Archbishop Noll in-



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tended the title of his pamphlet on the public school system: "Public Enemy No. 1," he called it. He was crushed when the professional bigots immediately seized on that title and displayed it — without qualification or supporting argumentation — as the actual Catholic opinion of public schools.

For Your Information

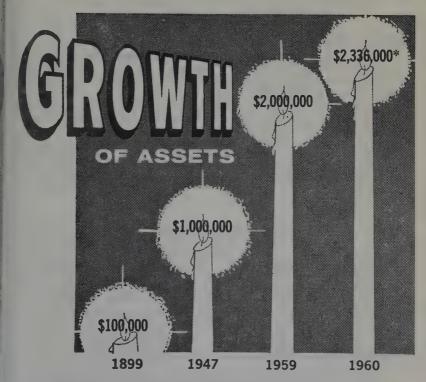
A CCORDING to NC-News Service, Bishop Henri Brault of St. Die, France has suspended Father Paul Bernardin for continuing to correspond with priests who have been excommunicated for teaching false doctrines and organizing superstitious ceremonies.

Father Bernardin has been suspended from his priestly functions, thus being forbidden to celebrate Mass or administer the sacraments.

Father Bernardin had been corresponding with Father Michel Collin and his companions, among whom was a former priest of the diocese of St. Die, Father Althoffer. They were excommunicated by Bishop Emile Porolley of Nancy in September. Earlier this month (February) the Sacred Congregation of the Holy Office issued a personal interdict "from entering a church" against Father Collin, a former member of the Priests of the Sacred Heart.

Father Collin and his companions have been organizing ceremonies centered on a statue of the Sacred Heart which they say has bled copiously on several occasions. They also claim to have received special revelations from God.

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We also wish to recognize publicly the labors and dedication to duty of our expertly trained lay employees who handle the day-to-day needs of the Society so efficiently.

In addition to building a sound financial structure, this Churchaffiliated self-insurance fund continues to build confidence and friendship among the Clergy and Religious by offering them economical and reliable protection against loss or damage to their Church Properties.

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Receivable	7,542.04		
Total Investments		1	,870,919.87
RECEIVABLESOFFICE FURNITURE AND FIXTURES	•		122,546.58
At Depreciated Cost			12,097.02
OTHER ASSETS	•		118,184.20
Total Assets	•	\$2	,336,073.62
LIABILITIES and RETAINE	D EARNING	GS	
ACCOUNTS PAYABLE		\$	59,353.22
ESTIMATED LOSSES AND			
ADJUSTMENT EXPENSE			30,500.00
OTHER LIABILITIES			8,590.17
UNEARNED CONTRIBUTIONS AND			
PREMIUMS			124,051.05
RETAINED EARNINGS		2	2,113,579.18
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Retained Earnings......



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ASSETS

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'Play It Safe!'

WE are living through strange times. One may write about Communism in America but not about American Communists. The overwhelming majority of the press—Catholic as well as secular—will defend the right of Communists to organize and exert pressure through hundreds of fronts, but if any group of anxious criticisms should presume to band together in defense of civilized values, they somehow become "Redbaiters," "professional" anti-Communists, "super-patriots." The terms are intended unkindly.

We priests have all been so schooled in the reasoning and practice of the "pars tutior" that it is second nature to us: "True, there is a certain degree of probability in the opposite opinion, but here we are dealing with crucial values: the validity of a sacrament, something absolutely essential to salvation. Play it safe! Sequenda est pars tutior."

Thus, we tell our nurses to baptize any body that is in danger of death — only "don't make a parade of it."—"Constitutional rights? Sometimes there are more important considerations . . ."

In the present struggle of the Church for survival — a crisis involving the supernatural gain or loss of millions of souls as well as the actual biological survival of bishops, priests, and religious on all of the five continents — how can any Catholic publicist with a theological background pass over the pars tutior in favor of an opinion which, although it may be more socially acceptable, nevertheless contains an element of risk that might prove disastrous in the end?

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As between Batista and Castro, for instance — both rascals, admittedly, but one an anti-Communist rascal: it is easy to see which one should have enjoyed the favor of the pars tutior. Why then did he not get fairly unanimous support from the Catholic Press?

The House Committee on Un-American Activities: granted, for the sake of argument, that there might be a positive doubt as to some of its activities: what course would the *pars tutior* recommend in its regard?

The film "Operation Abolition," which is a frightening demonstration to the man in the street of Red obstructionism in action: shoepounding on the local level (we have seen such tactics at an actual hearing and they are almost terrifying): because the film is alledgedly a little lop-sided in one way or another, certain elements — including Catholics — want it suppressed. Would this be the pars tutior?

An Archiepiscopal Visit – And Lesser Matters

STUDYING our irregular Greek verbs after lunch the other day, as is our wont, we were stretched out on top of the bed, shoes off, in a posture which we are assured by psychologists is conducive to subconscious if not conscious activity, when, dimly, we heard a rap on the door of our apartment. Such, however, was our preoccupation with soporific paradigms that we did not deign to answer. Next, less dimly, we heard the door open and

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a masculine voice calling, "Are your there, Father?"

"Whyn't you go chase yourself?" we murmured in friendly, dulcets tones. "Whaddya want, anyway?" (There are few things quite so annoying as having one's Greek! Hour interrupted.)

The footsteps retreated and the door closed softly. We rolled over and started peacefully on the active optative pluperfect.

Next, the phone began jangling! With expletives of resignation, we sat up and fumbled our way into our slippers.

"Father" — it was Sister Surperior, "Archbishop Cordeira was just in your room." There was a significant pause. "He says he'll be back in a little while."

Within 30 seconds we were standing in the middle of the room all Greek forgotten, properly calced, in surplice and birettum and wondering vaguely if we should not perhaps light a candles

It was indeed the Most Reverence Joseph Cordeiro, Archbishop on Karachi in West Pakistan, come to visit the school.

The Archbishop is a gracious person, however, slim and youth ful, a native Indian and a born Catholic. He immediately put us at our ease and, in the course of the next half hour or so, told us many things about conditions in his archdiocese, with much informat tion about Archbishop Goodier and Archbishop Roberts of Bombay both of whom worked so hard and sacrificed so much toward turning the Indian Church over to a native hierarchy. Cardinal Gracias, for im stance, was Archbishop Roberts auxiliary. The Archbishop stepped



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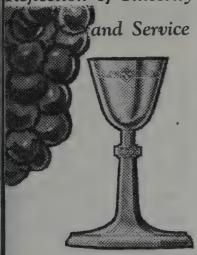
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May / 1961

Currente Calamo

down so that the Indian could succeed to the See.

We were happy to learn that, according to Archbishop Cordeiro, OUR SUNDAY VISITOR, sister-publication to The Priest, is well known in Karachi.

* * *

Speaking as we were of slippers reminds us at this point of the Carmelite who — perhaps a little too optimistically — asked the 6th-graders if anyone could tell him the difference between "calced" and "discalced."

The class genius waved his hand frantically in mid-air.

"Yes?" said the friar.

"Why," said the child brightly, "I suppose it's the difference between 'shod' and 'slipshod'!"

* * *

Opportunely, a circular has arrived from some agency begging us, respectfully, to educate the laity on the principles of justice as applied to insurance. So many people, Catholics not excepted, seem to think of the insurance companies as fair game for any claim, however outrageous, with the result that premiums are being

forced sky-high — which, in turn, is not fair to the honest elements in the community.

Mopping up after a collision just to lately, our repairman piously volunteered to pad his statement so that twe would not be out of pocket on the transaction (our policy is \$50-deductible).

We tactfully refused his offer of connivance in sin and then, next Sunday used the incident to introduce an instruction on that very subject.

It is a topic that your people will find not only helpful but also extremely interesting as an instance of applied theology.

. . . .

To Latin teachers everywhere we recommend Auxilium Latinum, a 20-page magazine issued during the school year by Dr. Albert E. Warsley from P.O. Box 501, Elizabeth, N.J. The editor is helped by a formidable phalanx of Ph.D.'s, with Father Claude Klarkowski of Quigley Seminary, Chicago, advising for us Catholics.

Auxilium Latinum is all Latin, with something for everyone — current events, lives of the saints, cartoons, contests, ranging from elementary to advanced work.

You are invited to write for a sample copy.



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The PRIEST

MAY, 1961 / VOL. 17, NO. 5

Editorial Comment

Current Population Myths

"I THINK I may fairly make two postulata. First that food is necessary to the existence of man. Secondly that the passion between the sexes is necessary and will remain nearly in its present state . . . Assuming, then, my postulata as granted, I say that the power of population is indefinitely greater than the power in the earth to produce subsistence for man. Population when unthecked increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio."

In quite a geometrical fashion Parson Malthus thus sets down his assumptions and deduces the future wretchedness and degradation of the human race, famine, misery, and vice.

This was to become a historical passage of enormous influence. Carlyle read it and dubbed economics the "dismal science." Darwin read it and

found herein the key to the mystery of evolution, the factors: the struggle for survival and the survival of the fittest. The eccentric early communist and anarchist, Godwin, bemoaned the fact that Malthus was turning all his "friends of progress" into reactionaries. Malthus himself was roundly berated and generally assailed but his pessimism has carried the day. Modern demographers in considerable number and all of their pseudo-scientific hangers-on are still trying to frighten us out of our wits. In many instances they have literally succeeded.

It is, in fact, a commonplace now to anticipate widespread hunger and to predicate it even currently of vast areas of the world. One is simply au courant if he deplores the social evils of procreation. And some "social scientists" engage in a new kind of parlor game, in-

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venting purple patches with which to describe the scarcity of productive land or creating clever cartoons and statistical charts to picture the crowded earth groaning under the weight of needless and unwanted human beings.

Heartrending Picture

Lord Boyd-Orr seems to have been the first Malthusian to alarm the world with the threat of hunger. Writing in 1950, he expressed the idea that "a lifetime of malnutrition and actual hunger is the lot of at least two-thirds of mankind." He alleged further, "Hungry people who believe that an abundant supply of food is possible will overthrow any government that does not make it available. The upsurge in Asia, the most important political event in the world today, is fundamentally a revolt against hunger and poverty."

Lord Boyd-Orr served as first director of the FAO of the United Nations, Notes M. K. Bennett of Stanford, "Today's widely current, heart-rending picture of world hunger seems in the main to have been outlined initially by the FAO." (The World's Food, Harpers and Brothers, p. 189) Quite critically he observes again, "One may harbor the suspicion that the FAO has tended to paint the picture of the world food situation in the most somber colors, whether or not in precise reflection of the facts, with a view to stimulating support and action. This is a political device with a long history."

Mr. Bennett himself found an astounding error in Lord Boyd-Orr's calculations. His Lordship has confused what the FA-O estimated or assumed to be caloric requirements with what it estimated or assumed to be actual caloric intake. But even this distinction does not rule out the possibility of more accurate estimates of either factor. (op.cit. pp. 191-192-195)

The Rates

As for human reproduction, Colin Clark in a fascinating article in Fortune (for December, 1960) implies that it is wise to see that one should forbear recklessly speaking of "the rate" and more cautiously speak of "rates." It is a current commonplace that reproductive capacity, if unchecked, is immensely high. Dr. Clark finds this is another exaggeration.

For peoples who do not practice birth prevention (most non-industrial peoples today and our ancestors throughout most of history) the "normal average rate of reproduction is one live birth for every two and a half years of fertile marriage." This average, in turn, has to be reproduced "by the incidence of infertility which varies upward (depending on

age) from two per cent of couples in their early twenties." The average number of children born to a woman who has lived to the end of her reproductive period will be seven or eight.

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But what about other circumstances? These are often conveniently forgotten. What about secondary and fairly well localized deviations from the norm? What about wars, civil disorders, economic breakdowns and epidemics? What is the actual situation in Italy or India or France or the United States? In the thirties the "experts" thought that population increases would soon terminate. In the sixties some other "experts" predict that people will turn into lemmings and crawl into the sea.

Dr. Bennett in his turn is frankly skeptical of the whole process of estimating future growth. He asks, "Can the world's population possibly grow between 1950 and 2000 at its rate of growth from 1900 to 1950, implying an addition of 1,200 million people to the count? I will say it can, and it can do so with rising consumption levels. If it is asked, will the population so rise, the answer must be: who can tell?" (op. cit., p. 56)

Land-poor Indians?

How much land is enough? In answer to this, Dr. Clark writes: "The really cardinal error of the Malthusians and neo-Malthusians arises from their practice of talking about 'the capacity of countries to support population as if it were fixed.' Actually this is as highly relevant to the discussion as it is highly variable. Five centuries ago an average seven and a half miles of land per head was not enough for the inhabitants of North America! "As the American intertribal wars went on," notes Clark, "there was probably much complaint about population."

The earliest livestock farmers required several hundred acres to feed each person; an African crop farmer today needs only a few acres, but a modern Dutch farmer produces a rich and varied diet on the equivalent of two-thirds of an acre. The Dutch method of farming, according to Clark, would make adequate provision for 28 billion people or ten times the world's 1960 population. But that is not all; if we were to accept a Japanese instead of a Dutch cuisine, the world could provide for three or four times as many again!

The fact is now evident, it would seem, that the Malthusian does not want to have the picture brightened. He is quite hopelessly committed to hopelessness.

One should recall also, as we have pointed out before, that the average self-constituted

population expert who goes about crying Boo! is by no means a disinterested student of population problems. Quite often you will find that he is an officer of Planned Parenthood or a dedicated dues-paying partisan of some such group. He has a concealed premise; he is rationalizing; he has begun not with demography but with the desirability of birth control per se. It is just that now he has hit upon a delightful new propaganda device - tricky statistics. He lacks, in simple fact, the first prerequisite of a scientist, objectivity. He is emotionally committed to a cause. He reminds us of his absolutely opposite number in the old joke about the priest who to his parishioners' increasing distaste was always haranguing against birth control from the pulpit and who took off on the subject from the most surprising associations. The day he read from the Sunday Gospel the story of the ten lepers he got no further than Christ's question "where are the nine" and he was off again.

What is particularly welcome and refreshing about Colin Clark's approach is that it is optimistic, not pessimistic, forward looking and not apprehensive. His thesis in the Fortune article is that, morals and religion as ide, "population growth is generally beneficial, even when judged only as a

matter of economics and politics." But he underlines the element of challenge.

Countries that "surmount" the challenge of population pressures emerge the better for it—"wealthier, more cultured, more scientific and better organized than that which went before." But those countries which fail to meet the challenge sink downward into "disguised unemployment" with little or no economic development, large populations living inefficiently on the land, for the most part idle mentally and physically.

The Stimulus

This has been the lesson of the history of Holland, called by Dr. Clark "the first people in Europe to feel the pressure of population upon a limited area." It was the stimulus (with the proper response) that led to a series of astonishing achievements, a successful war against mighty Spain, a rise to first rank as a maritime, commercial and colonizing power, producer of some of the world's finest art. One need only think of the Dutch in New York, or Djakarta or Cape Town, or of tulips, or of Rembrandt, Van Dyke and Vermeer, or of missioners all over the world.

Japan is another case in point. It has probably the highest sustained rate of economic growth of any country in the world in Clark's estimation, far higher than Soviet Russia

CURRENT POPULATION MYTHS

has had (so much vaunted today). Further, it started almost at the bottom in the nineteenth century when it was an extremely poor country, "poorer than most Asian countries are today." Japan, once roused, set about the immediate increase of its own agriculture and fisheries, faster than the rate of its population growth.

Does it sound strange to your ears or even suspect? If it does, it means that you have fallen for the propaganda, too. In fact each generation of Japanese has been better fed and, Clark notes wryly, "These facts, so contrary to what is generally believed, are available in writings on Japanese agricultural statistics for all who care to consult them."

India, over which oceans of crocodile tears now flow, stands at the critical period, faced with the population problem in earnest. Will she be able to meet the challenge, be stimulated to positive action?

Clark writes that there is "no need for pessimism; if the Indian rice grower obtained the same yield per acre as the Japanese, he could feed nearly four times as many people as he does now."

But, let us remark, the birth controller has no contribution to make. In the unlikely event that he could substantially relieve the pressure, he would remove the stimulus to reform and economic renewal.

As Barron's editorialized much earlier in 1960, "Wherever famine and misery, or the threat thereof, exist today in the world, the fault lies not with unplanned families but with some misguided economic policy."—G.J.G.

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A Priestly Ghost Story

The popular belief is that a ghost never comes back without a good reason. One story tells of a priest who had come to give a mission in a remote parish, and who was sitting up late to read his office when he noticed the ghostly figure of a priest in old fashioned clothes pointing, without saying a word, to an old book on a shelf.

When the apparition vanished, the priest took the book and examined it, and found in the back of the cover a paper on which was written in faded ink: "Confession, to be destroyed" — apparently the confession of some dumb person:

Enquiries next morning told him that the ghost had been seen by many in the past, but no one had had the courage to watch and see what it would do. — Kevin Danaher in **The Irish Digest.**

May / 1961

The New English Bible

WM. L. NEWTON, S.S.D.

Under Protestant auspices

| NDER the title of the New English Bible* there is appearing now in England a translation of the New Testament which is presented frankly as successor to, or substitute for, the Authorized Version of 1881. and the King James Bible of 1611. The event rounds out the effort to make available to all sections of the English-speaking world an English version of the Scriptures in living language. The process was initiated here in our own country when the Confraternity Edition (CE) of the New Testament was offered in 1941 as a replacement for the commonly used Challoner text. It was at once taken up and carried forward by the work of Msgr. Knox (K), whose New Testament was published in 1944, and the Old Testament in 1948.

A few years later (1946) the revision of the American Standard (RAS) New Testament was put on the market; the revision of its Old Testament came out in 1952. And now, in 1961, we have the program come full circle with this new translation in Protestant England (NEB). In each instance, whether Prot-

*The New English Bible, New Testament, Oxford University Press, 1961, pp. 447, \$4.95.

estant or Catholic, there is an implied confession of the weaknesses of the vernacular Scriptures till now available to the general reader.

But beyond their common ambition, these four recensions have something else of importance in which they share. Each has authorization from the churches out of which they have grown. Thus the CE was requested and supervised by the Episcopal Committee of the Confraternity of Christian Doctrine, and hence the name by which it is known. That of Msgr. Knox resulted from the suggestion, if not the open request, of Cardinal Hinsley and the English Hierarchy. The RAS was done by a committee appointed by the International Council of Religious Education. representing some 40 denominations in the United States and Canada.

The NEB, our newcomer, was planned and directed by ten religious bodies in England, Ireland, Scotland and Wales. A joint committee of these latter churches entrusted the task to four panels, one each for the New Testament, the Old Testament, the "Apocrypha," the literary character. In each case, therefore, the version carries a sanction that approximates the

title "authorized." And there is implied an encouragement to set aside the older text.

If we carry the comparison a little farther, some differences begin to manifest themselves. The CE New Testament, and K. both Old and New Testaments, are taken from the Latin Vulgate. But both either were published or nearing completion before 1943, when the Church per openly recommended that vernacular versions be based on the original languages. Both RAS and NEB, the two Protestant texts, are, as was to be expected, versions of the original Scriptures. The significance of this is evident in the fact that the CE Old Testament, still quite incomplete, works out from the original also. Further, the CE New Testament was to adhere "as closely as possible to the diction and rhythm of the accepted text." The RAS was to "preserve those qualities which have given to the King James version a supreme place in English literature."

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The effects of these restrictions are quite evident in both versions. Neither K nor NEB such restraints. experienced Anyone who has read a few pages of K realizes how free he felt. His own favorite phrase was that his English diction and style was "budgeted for a hundred years." NEB is, perhaps, not so forward looking. Yet its policy is equally free, aiming at

a "genuinely new translation" in "contemporary English."

It is with reluctance that admission must be made of the importance of the English vesture of these versions. The original Scriptures, with some exceptions, are not famous as literature, from the natural point of view. Yet the audiences for whom these recent translations are intended will use their literary qualities as a major criterion of acceptance. All four have had this in mind; and all four, with varying success, have striven to make their language pleasing as well as accurate. The NEB has attained a very high quality. It will inevitably be compared with the Revised and the Authorized versions: vet apart from its strict modernity it need not fear the comparison. Of the older forms it retains only "thou," "thee," etc., in words addressed directly to the Father.

The first three of these modern vernacular versions have been with us long enough, and have been reviewed often enough, to require no further attention here. They are available to anyone who might wish to institute a comparison. NEB a newcomer and merits special consideration, not only because it is new, but also because it reveals many interesting features, and is illustrative of current attitudes towards vernacular versions.

Thorough Scholarship

Its most salient aspect is its thorough scholarship. Its ambition is to bring to bear upon this English translation the very finest of current scientific study of the New Testament. It may safely be said that with the scholars of our day there is a minimum of preconceptions entering into their work; and this is true equally of the Catholic and the non-Catholic student of the Scriptures. We are experiencing some of this to a disturbing degree at times among our own scholars. There is no reason to believe that the "independent" scholar will be less honest. The panel that effected this NEB was composed of men who might all be regarded as specialists; they met at intervals and discussed their renditions verse by verse. The same program was pursued by the panel of literary advisers. The result is acknowledged as a collective responsibility. The scholarly authority, therefore, which stands behind the version is really formidable.

The external elements in the edition are approximately those adopted in practically all modern versions, in whatever language. The older verse by verse printing has been abandoned in favor of logical paragraphing. Rather proper to NEB is the omission of introduction to the books, the restriction of the footnotes to variant read-

ings or variant meanings, the almost complete absence of cross-references. The edition presents really the bare text. There are occasional headings in most of the books, distinguishing the parts largely as conceived by current literary criticism. These are, of course, a distinct help; they provide a perspective which throws considerable light upon the text.

What is more essential is that NEB is based on the Greek text, as it should be. No particular critical edition is adopted: rather each member of the panel was expected to exercise his own discretion in determining the reading most acceptable. We may feel that after discussion a dependable reading was arrived at. The care used in this very important part of the labor is clear from the footnotes which, as has been observed, are mostly advertances to alternate readings worthy of consideration. Some larger questions in this critique of the Greek may be mentioned. verse is added after Mark 16. 8 giving the short conclusion to the Gospel found in some manuscripts: and then the usual ending, vv. 9-20, is appended. John 7,53-8,11, the famous passage dealing with the woman taken in adultery, is placed at the end of the Gospel. The Johannine comma, I John 5, 7-8, is omitted from the body of the text, and is not even mentioned in the footnotes.

English Equivalents

Another most exacting principle in such a work follows upon the fixing of the original reading: determining its English equivalent. The panel had a well defined notion of what it was looking for: the desire of "saying again in our own native idiom what we believed the author to be saying in his." This reminds us of Msgr. Knox's principle: "not to enquire how an Englishman might say this, but how an Englishman might conceive this idea." In any case it is to be supposed that a great deal of debate went on among the members of the panel in an effort to arrive at the precise English rendering. Even we can question their success in some instances. Thus "Christ" becomes "Messiah"; though certainly "Christ" is much better understood in English. The "Magi" becomes "astrologers"; "mammon" is given as "money"; "Tetrarch" as "prince"; and so on.

This ambition to be helpful to the modern reader leads to the admission of a measure of paraphrase, since there are so many terms in Greek, and so many expressions, that have no exact equivalent in English diction. Neither CE nor RAS indulge in much of this, perhaps to the detriment of their text. Msgr. Knox is very liberal, NEB rather restrained. Thus "speck" becomes "speck of sawdust";

"ruler" is "president of the synagogue"; "fourth watch" is "between three and six in the morning." Some further illustration: "ten thousand talents" is translated "a debt that runs into millions"; "one hundred denarii" is "a few pounds." Again, in the parable of the laborers called at different hours into the vineyard, "denarius" is "the usual day's wage."

There is, of course, nothing wrong with this type of translation. In fact, it is the function of the translator to render the author's meaning. These instances are cited merely to illustrate the clearness after which NEB strives. There are other cases in which we might not as readily agree with the translation, as in Matt. 16, 18, where "gates of hell (hades)" is turned into "forces of death."

An 'Impossible' Art

Having been through some of this labor, we can wholeheartedly agree with the statement in the introduction: "No one who has not tried it can know how impossible an art translation is." The difficulties are multiple and often frustrating, especially since many terms that earlier might have been ready to hand have, in the course of the centuries, assumed overtones that make them now of little service. In view of all this, we cannot help but laud

toricit a

highly the results achieved by the panel of scholars who have given us this NEB. They might well feel rewarded for their labors in the fact that they have unquestionably made a new comprehension of the divine message of the New Testament possible for the modern reader.

It is difficult to leave this subject without a word or two on another possibility. Within the past 20 years we have been given two modern Catholic versions of the Scriptures and two even more recent Protestant texts in English. We have already had occasion to regret that the two Catholic translations had to appear separately. Some effort was made in 1938

to combine them; but the effort was in vain. We might now also wonder why the two Protestant versions are required. Here the story of the original American Standard is apparently recurring.

And there is room for still further speculation. There is in existence an international and interdenominational committee whose aim it is to achieve the most perfect possible critical edition of the New Testament in Greek. Is it beyond imagination that an international and interdenomination panel, working along the lines of the panel that produced the NEB, could produce an English version upon which all churches might agree?



Tranquilizer

"Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day.

"Either He will shield you from suffering; or He will give you

unfailing strength to bear it.

"Be at peace, then, put aside all anxious thoughts and imaginations, and say continually: The Lord is my strength and my shield; my heart has trusted in Him and I am helped. He is not only with me but in me and I in Him.

"What can a child fear, surrounded by such a Father's arms?" — St. Francis de Sales.

Pope John Reserves the Holy Office

A decree is nullified

JOHN A. O'BRIEN

ATHOLICS not only in America but throughout the English-speaking world have occasion once again to thank Almighty God for placing on the chair of Peter a pontiff with deep and sympathetic understanding of the desperate hunger of the faithful to have more of the liturgy in the only language they understand.

Pope John XXIII first showed that sympathy on March 13, 1960 when he attended Lenten services in the crowded working people's Church of Our Lady of Succor in Rome. Noticing that the faithful understood virtually nothing of the long prayers and litanies being chanted by priests in Latin, His Holiness announced that he "would strive to have more of the public rites in the language of the people."

It has only recently been brought to light in a front page article in the London Catholic Herald that on March 31, His Holiness took another step in carrying out his intention by nullifying a decree of the Holy

Office. That decree deprived priests of the Byzantine rite, who have long had the prerogative of celebrating Mass in the language of the people, of the right to use English in whole or in part, even though English is the language of that place. Thus Byzantine-rite priests have for years celebrated Mass in English in this country.

When this strange and unusual action was brought by Father Joseph Raya of George's Melkite Church in Birmingham, Alabama, to the attention of the Melkite Patriarch of Antioch, Maximos IV, he began an investigation. He was astonished to learn that the decision emanated from the Holy Office and not from the Congregation of the Eastern Church whose function is to deal with such matters. When Cardinal Tisserant was the head of this Congregation he not only approved the use of English but even encouraged it. Before huge throngs Bishop Fulton Sheen has celebrated Mass in English in this rite.

Realizing the widespread resentment the decision might cause among his priests and faithful, the Patriarch, who

Dr. O'Brien directs the Bureau of Convert Research at Notre Dame University.

himself celebrates Mass in the language of the country in which he happens to be, appealed directly to the Pope. His Holiness personally nullified the decree and re-affirmed their right to continue their ancient and time-honored practice of saying Mass in the language of the people, not excepting English. As a result members attending the annual Liturgy Conference in Pittsburgh last August were able to hear Mass offered in English each day.

By his signal action the Holy Father showed his intention of defending the ancient rights and prerogatives of the Eastern Catholic Churches and gave added impetus to the movement to have more of the liturgy in the language the faithful can understand. It is generally recognized that the greatest obstacle to the intelligent and fruitful participation of the laity in the Mass and other liturgical actions is the use of Latin, utterly unintelligible to virtually all the congregation.

In commending the action of the Holy Father, the Jesuit weekly America says: "The accusation is frequently voiced in dissident Orthodox circles that Rome is bent on Latinizing the Eastern Church and even on abolishing entirely its rights and customs. Suspicions on this score have long hindered progress toward East-West religious conciliation. On the eve of the ecumenical council Pope John has shown once again his sincere desire to reduce or eliminate grounds for a centuries-old estrangement."

Similarly the London Catholic Herald commented: "Readers interested in the reunion of East and West will recall instances of misunderstanding by Latin Catholics of the rights and privileges enjoyed by Eastern Churches. Unless corrected the cause of reunion is delayed. History shows that it is the Pope who can personally be depended upon to make the correction."

Let us pray daily that God will bless our Holy Father for his compassion and understanding of the needs of the faithful and crown his efforts "to have more of the public rites in the language of the people" with abundant success.

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Catholics in the YMCA?

Protestant evangelism

MR. WILLIAM J. WHALEN

ABOUT one member in five of the largest Protestant youth organization in the U.S. is a Roman Catholic. These thousands of Catholic boys have joined the Young Men's Christian Association. A somewhat smaller percentage of Catholic girls participate in the coed counterpart, the YWCA.

These Catholic young people have affiliated with organizations wholly Protestant in origin, control and philosophy. In some cases they directly violate the injunctions against such membership issued by their Ordinary but in most cases they probably do not understand the character of the Y nor the Church's objections.

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To further public-relations objectives and facilitate community fund-raising the YMCA and YWCA have managed to create a public image of themselves as interdenominational recreational, social and educational agencies. In recent years the Y has won the support of community leaders to a degree that the "sectarian" CYO, Young Men's Hebrew Associa-

An instructor at Purdue, Mr. Whalen is a frequent contributor to this periodical. His latest book, Catholics on Campus, was published in March at \$1.25 by Bruce of Milwaukee.

tion or Mutual Improvement Association (Mormon) have been unable to match. Many contributors consider the Y to be above sectarian interests and therefore more deserving of financial and moral support than these other agencies. Were the YMCA to label itself the Young Men's Protestant Association it might be more candid but might also find its broad base of support threatened.

An official study guide published by the Y itself recognizes this situation. Speaking of Community Chest participation the author observes: "Emphasis is usually placed on the interfaith character of constituency. Consequently, in its reports to the Chest and the community at large, there is a tendency for a (Y) Association to play down the distinctive aspects of its Christian education program." (Christian Education in YMCA Youth Program)

Considering the praiseworthy activities carried on by thousands of dedicated YMCA secretaries (local directors) and staff members it may sound picayune to suggest that Catholics take a closer look at the Y. I think we need not deprecate the good which the Y performs when we question the suitability of the Y for Catholic

young people of Catholic generosity. It is the Y itself which has reversed a long standing policy in recent years to solicit Catholic memberships and dollars.

To foreswear Y membership would not be the only situation in which Catholics must elect to swim against the fashionable tide of "interfaithism." To preserve the integrity of his religion the Catholic must also decline invitations to attend Billy Graham's revivals, to join the other fellows in the Masonic lodge, to find spiritual guidance in the words of Norman Vincent Peale or Bishop Pike, Others in the community may judge these attitudes as odd or narrow minded, but Catholics cannot direct their spiritual lives on a basis of popularity or reputations for broadmindedness.

A Different Category

To membership in dozens of neutral youth organizations the Church raises no objection. Catholics may join the Boy Scouts and Girl Scouts, Boys' Clubs, Police Athletic League, Junior Achievement. 4-H. Campfire Girls and community center clubs even though these groups carry on their activities without church sponsorship. The YMCA and YWCA fall into a different category since they were founded and continue to exist for a religious purpose. With more than 4,500,000 members and 8,360 headquarters buildings, the YMCA dwarfs these other organizations in membership, resources, and personnel.

Any particular local YMCA or YWCA may neglect or disguise the primary religious purpose of the organizations but top officials make no effort to camouflage this purpose. The local director may fear that too strong an emphasis on religion would jeopardize the Y's place in Community Chest or United Fund drives.

National and international officials of the YMCA have always insisted that the swimming pools, adult education classes, dances, basketball, summer camps and hotel facilities be seen as means to evangelize young men, particularly in the larger industrial areas.

Emil Brunner writes: "We are not a YMCA because of model swimming pools available to everybody, but because we build and use a swimming pool to bring the love of Christ to young men. The YMCA has little importance as an institution of welfare. The YMCA either is a form of Ecclesia or it is nothing. If it is not Ecclesia it is a useless, amateurish duplication of public welfare institutions." (Toward Our Second Century, 1953)

Y leaders continually re-emphasize that social and recreational aspects must remain subordinate to religious ends. The

International Survey of the YMCA and YWCA realized that this objective is the reason why the Catholic Church cannot endorse the Y: "The Roman Catholic Church may look with tolerance on many of the association's activities, but the underlying opposition to their religious and moral ideology remains unabated."

Attitude of Our Bishops

If some U.S. bishops have not yet considered Y membership a "clear and present danger" in their dioceses, others have taken a firm position against such affiliation and incorporated this stand in their synodal decrees. No bishop in the U.S. has ever endorsed Catholic participation in the Y or given approval to the Y's fundamental religious purposes.

Forty years ago the Holy Office warned Catholics against joining or supporting the YMCA, "an organization which instills indifference and apostasy." Canon 684 states that Catholics "must beware of associations which are secret, condemned, seditious or suspect, or which seek to evade the legitimate supervision of the Church."

Certainly the YMCA is not secret, formally condemned, or subversive. But that it is "suspect" and seeks to evade the lawful supervision of the Church seems clear. In fact, Pope Benedict XV in 1920 af-

firmed that the YMCA belonged to the "suspect" category and was indeed one of the most dangerous societies in this category. No informed Catholic needs to be warned against joining the KKK or POAU; the subtle indifferentism and relativism of the YMCA makes it all the more dangerous.

The circular letter of the Holy Office praised the social and humanitarian efforts of the Y but added: "Among these associations it will suffice to mention one which is, as it were, the parent of many others, being extremely widespread (especially owing to its valuable relief work during the war), and backed by immense resources; namely, the Young Men's Christian Association, or YMCA. It has the undiscerning support, not only of well meaning non-Catholics who think it salutary to all, but also of some easy-going Catholics who are blind to its true nature. It proclaims its sincere love of youth, as though it had nothing more at heart than to serve their bodily and mental welfare; but at the same time it weakens their faith, under the pretext of purifying it and giving them a better knowledge of the true life 'above every Church and independently of any religious creed'."

Its History

Let's take a brief look at the background of the YMCA.

Twelve men launched the first YMCA in London in 1844. They represented four evangelical churches: the Church of England, the Congregational, Baptist, and Methodist churches. They sought to win back the throngs of young men who were flocking to the cities to labor in factories and offices but who seemed to have left their religious practices in the countryside. The Y offered companionship and recreation against a background of Bible study, Sunday Schools, and worship. Time magazine has written, "From the first it was a religious movement of laymen, in spirit ecumenical, evangelical and often puritanical."

The idea spread to the continent and to the U.S. within a decade. Members were sought among those willing to accept Jesus Christ as their Lord and Savior, but the Y had no intention of throwing open its doors to Romanists, Jews, and infidels. The Y adopted the so called Paris Basis:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

The Y invented basketball and volleyball; built clean, low

cost hotels for transients and workingmen; started adult education courses in crafts, public speaking, citizenship, English, marriage preparation. Working mainly in the larger cities and often among the lower economic classes and immigrants, the Ys found large numbers of Catholics patronizing their facilities. But until 1922 the YMCA refused to extend membership to Roman Catholics or Eastern Orthodox. The Association enforced the Portland test which restricted membership and the right to hold office to "young men in good standing in Evangelical churches."

Catholics Admitted

The first broadening of membership came in 1922 when the International Convention voted to permit any local YMCA to admit 10% of its membership from non-Evangelical churches. This was first limited to an associate, non-voting but duespaying membership, but later included full membership rights. Finally, during the depression, the Y opened its ranks to Jews as well, although any local association could restrict the number of Roman Catholics. Orthodox and Jews but not the number of Methodists, Baptists, Presbyterians, etc. If the YMCA now wonders why Catholics remain cool toward its solicitations, it might remember that for its first 78 years it flatly excluded Catholics and then imposed a distasteful quota system.

Rev. Dr. L. Rumble, M.S.C. comments: "Religiously, therefore, and on a world-basis, the Association remains a Protestant organization. As a matter of fact, in non-Christian foreign countries, such as India, China and Japan, it is regarded wherever it is established simply as a mission of the evangelical Churches, every bit as much as foundations established by the Congregationalist London Missionary Society."

Today the percentage of Roman Catholics in the YMCA in this country stands at 19% with some Eastern seaboard associations reporting 60% or higher Catholic membership. The great majority of Y members in South America, Poland, and the Philippines are at least nominally Catholic. Protestants retain control of these predominately Catholic YMCAs means of a constitutional gimmick which forbids more than one-third of the board of directors to come from a single denomination. A 5% Protestant membership can thereby hold two out of three board posts.

Catholic participation or influence on YMCA policy-making in the U.S. is non-existent. YMCA secretaries who identify themselves as Catholics comprise less than 1% of the total. Catholic laymen and laywomen have been known to serve on local boards of directors of the YMCA and YWCA.

Lay Director

A distinguishing feature of the YMCA is its lay direction. Unlike Catholic Action in which the laity participate in the apostolate of the hierarchy, the YMCA may be said to be mildly anti-clerical. The Y often presents its philosophy as superior to the doctrinal "hairsplitting" of the Protestant sects. It seeks to transcend "denominational Christianity" and offer "basic" Christianity to its constituents.

Fr. Rumble points out: "Many a Protestant clergyman who has advised his young men to join the YMCA has become sadly aware of their waning interest in his Church and of their almost complete absorption in Y activities, contented with the Bible study and the prayer meetings the Association provides for them." (YMCA, YW-CA Not for Catholics)

Visiting a YMCA headquarters in a medium sized Indiana city I was informed that approximately 30% of its membership was drawn from Roman Catholic families. In this particular diocese the bishop had specifically mentioned the YMCA and YWCA in synodal decrees as organizations to be avoided. The community itself was only 18% Catholic.

That few young men read or understand the pledge required

1643 Method for full membership was revealed when the secretary told me that actually practically all Jewish applicants were happy to sign the pledge. The pledge acknowledges Jesus Christ as their personal Savior!

Every new member of the Y is questioned about his church attendance. If he indicates that he attends regularly, the matter is dropped. If not, he is counselled to begin attending; but the secretary could not remember ever suggesting that a boy start going to the Catholic church.

The local Y includes Bible classes and devotions in its schedule and sells various Protestant tracts in the lobby. Through the World Council of Churches the YMCA member. Protestant or Catholic, is represented in the leading Protestant ecumenical agency. He contributes at least indirectly to the evangelization of Latin America. Fr. John A. Hardon, S.J. lists the YMCA as one of the chief instruments of Protestant mission work, with which veteran Catholic missionaries would agree.

Mistaken Ethics

Books on sex and marriage published by the Association Press, the Y's publishing arm, present views on masturbation, pre-marital intercourse, sterilization, divorce, and birth control at obvious variance with Catholic principles. These books

form the chief source material for Y counsellors. YMCAs and YWCAs often cooperate in sponsoring marriage preparation series. One such series, presented at Northwestern University, provides detailed instruction in birth-control techniques by physicians.

Objectionable statements on moral matters could be quoted from almost all Association Press titles on marriage and family relations. One will give an indication of the tone of many such guides:

"Some profess religious scruples against what they call 'interfering with nature' by attempting to prevent the conception of children in connection with sexual intercourse. Such attitudes are scarcely better than the old superstition that 'God sends the babies'." (Oliver M. Butterfield, Some Practical Suggestions for Happy Married Living)

Separation of church and state notwithstanding, many YMCAs and YWCAs have managed to win semi-official recognition in public schools. School authorities sanction general membership campaigns and assist in organizational work. Many Catholic parents allow their children to become involved in Gra-Y, Hi-Y or Tri-Hi-Y clubs which are recommended by teachers and principals. The 1950 National Commission on Christian Educa-

tion in YMCA Youth Program was right when it stated: "Few parents think seriously of the YMCA as a religious movement that is fundamentally concerned with Christian education."

Catholic moralists seem to agree that no circumstances would permit a Catholic to serve on the board of directors of the YMCA or YWCA or to serve as a full-time secretary or youth director. The individual's pastor would have the same obligation to point out the impropriety of such cooperation as he would if a parishioner lent his name or time to the Planned Parenthood unit.

Practical Principles

Catholics need not become scrupulous about contributing to a Community Chest which includes the Y but they should protest efforts to identify the YMCA and YWCA with nonsectarian youth work to the disadvantage of the "sectarian" CYO or other youth groups. A Catholic businessman might be excused from making an expected company contribution to a YMCA building fund but we see no reason why an individual Catholic should donate funds to a YMCA building, Masonic temple, or Baptist church.

If the YMCA now receives substantial community support, it would seem that it should open its recreational facilities to all who agree to abide by its rules. These rules should not demand renouncing their own religious principles or participating in worship services. Catholic and Jewish boys should be able to take out an associate membership which would not involve a religious pledge or any other compromise with the tenets of their faiths.

Even in this situation an Ordinary could determine such membership a danger to the faith of those under his care. For example, Cardinal Meyer of Chicago has written:

"Membership in such organizations (as the YMCA), even though it be taken out merely for the sake of recreation or for the use of athletic facilities. carries with it a compromise of one's own faith in the one true Church of Christ by becoming a member of a non-Catholic religious organization, contains the seeds of indifference by promoting the idea that any Church is satisfactory provided only one accepts Christ as his Savior; or, at least, frequently is a distinct danger to the faith of the Catholic."

Except for local fund raising purposes, the Y is not likely to change. An Association Press book published in 1950 declares, "We must never forget that ours was a Protestant Christian inception, and even though it is sometimes embarrassing where Roman Catholics are concerned, we still draw our

main inspiration from our Protestant heritage and through non-conformist uses of religion. Our duty now is not to minimize but rather to maximize our heritage." (Faith for the Future)

Catholics should not bemoan the attractions of the YMCA and YWCA for young Catholics while our own school gyms and classrooms stay padlocked and dark after hours. Except for swimming pools, most parochial grade and high schools already possess the essentials for a fine youth program. We need pastors who are willing to endure some shoe marks on the basketball floor for the sake of providing wholesome sports opportunities for our young people. We need laymen willing to spend free time coaching and counselling young people. If we take no positive steps we may expect to continue to see a subtle dilution of the faith and loyalty to the Church in tens of thousands of Catholic boys and girls enrolled in Y programs.

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Spare Time Occupation

"Commenting on a sumptuous newly-published Swiss facsimile edition (2 folio vols., 1730 Swiss francs) of the illuminated Lindisfarne Gospels, a **Times** critic noted that at the Reformation they passed — a pleasing word — to Sir Robert Cotton, the collector. Thus did this supreme jewel of Anglo-Saxon art survive the frenzied lootings and destruction of the sixteenth century.

"In Sir John Aubrey's Brief Lives, that enchanting work of a century later, there is a hearty clergyman who claims that for making good bungs for beer barrels there's nothing to touch those old Popish parchments. The French Revolution produced a similar school of thought. Some time ago I picked up two fine stiff pages of a medieval Vesperal for ten francs on a Paris riverside bookstall, with their ink and color almost fresh. Those old chaps, mused a friend of mine there present, a Major of Engineers, obviously can't have spent all their time drinking and walling each other up." — Pasquin, The Universe.

Benediction: Too Often?

Blessing or nuisance?

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C. WALTER WEISS

BENEDICTION of the Blessed Sacrament has become something of a problem to many priests, especially to chaplains of Catholic hospitals.

The Sisters have permission from the Bishop to have Benediction on Sundays, 1st and 2nd Class Feasts, every day during May and October, during special devotions and novenas. Where the order of Sisters taking care of the hospital has a proper Ordo, and follows also the Roman Ordo, the number of special feasts (and Benediction) is increased.

All in all, to the chaplain of the hospital it sometimes seems that Benediction is a nuisance. He wonders just why the Sisters want it so often. Do they really profit from it? Shouldn't they rather center their piety around the Sacrifice of the Mass, instead of, as it seems, around the devotional exercise of Benediction?

He even questions, after a while, the value of Benediction. There is no special indulgence attached. No special blessing. He dare not refuse to give Benediction because to do so violates his sense of duty as a priest. But he can't help but wonder just

A former contributor to this periodical, Father Weiss writes from Larned, Kansas.

what merit there is in this multiplication.

Benediction is something of an innovation, considering the hundreds of years the Church has been in existence. This devotion began only in the Middle Ages. The Clementine Instructions at that time gave the rubrics for it as a fitting close to Forty Hours devotions.

Since then Benediction has grown in popularity until today we see it given in parishes nearly every Sunday. It is given as a conclusion to graduations, October devotions, May devotions, Days of Recollection, retreats, and novenas.

Benediction until recently was merely an exercise of private devotion much on the same level as a novena. In the Instruction *De musica sacra* of September, 1958, however, it was raised to the dignity of a "true liturgical act." This shows the attitude of the Holy See towards Benediction.

It is true, as we priests are wont to say, that the Mass is the most important part of our worship of God. We get into such a habit of emphasizing this point that we tend to depreciate novenas and special devotions. And even Benediction.

Sometimes one wonders why a chaplain is so intent on im-

pressing the Sisters with the relative unimportance of Benediction. Is it becauses it ties him down too much to have to be in the chapel every afternoon?

Right After Mass

Some chaplains get around the problem, satisfying both their conscience and the Sisters, by having Benedition every permissible day right after Mass. Thus Benediction becomes a habitual anti-climax to the Mass. Such chaplains have perhaps assuaged the gnawings of their conscience, but they haven't done much towards helping the religious devotion of their charges.

One Bishop says to his priests when they make some comment about the Sisters' eagerness for Benediction: "Fathers, as long as the Sisters want Benediction, we won't have to worry. It is when they no longer want it that we must begin to worry."

Maybe it is the appeal to the emotions that makes Benediction so popular. The incense, the candles, the vestments, the songs—all go together to make the people feel that they have participated in a religious act.

Often a vernacular song is sung—this helps. Then the climax of the sign of the cross with the Blessed Sacrament over the heads of the people. This is a very evident manifestation of Christ's love for man.

Perhaps we priests are a little too intellectual. Perhaps we disregard too much of the emotional appeal in religion.

There is no law against getting a "good feeling" out of a religious service. It isn't a sin to come out of Church "feeling good."

We priests are so intent upon emphasizing the fact that emotion isn't the center point of piety that we forget that it nevertheless is a great help toward being pious. God can use the emotions to make religion more appealing. One doesn't have to smother all emotion in order to be a good Catholic.

We priests seldom get much of an emotional "charge" out of our liturgical functions. We get involved in the rubrics of the occasion, and must be always thinking of what to do next. Consequently, we miss out on much of the emotional response that might possibly be available.

Or perhaps routine has made many of the ceremonies sterile for us—ceremonies which to the observers are very moving.

In any case this state of affairs makes a great demand on our faith. When we give Benediction we must say with all our heart: "Lord, I believe. Help my unbelief." We don't feel anything. Our faith tells us of the reality.

The result is that we think our people have to experience the same kind of dryness as we in order to be good Catholics. They aren't supposed to be looking for an emotional "charge" any more than we are.

The Emotions Help

That, possibly, is a wrong attitude. If people come out of Church feeling good—fine. Then they will want to come back again.

Most of them understand that they won't feel something every time. But if they find that some of the ceremonies of the Church give them this feeling more so than others, then it is only natural that they will want to frequent those ceremonies the most. They will want them repeated.

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That is the basic reason, it would seem, why Benediction is so popular with lay people and with Sisters.

The smell of the incense, the moving melodies of the hymns, the impressiveness of the blessing with the Eucharist—all go together to make everyone feel good.

Even priests, I think, recognize the impressiveness of Benediction more when they are in the pews than when they are on the altar.

Still, though, we should try to make Benediction fulfill its original purpose, that of awakening deeper devotion to the Blessed Sacrament. It is in that role that the Church approves of Benediction as a liturgical function.

"Quicky" Benediction so often found in hospital chapels taking only six minutes—would certainly seem to be out of place.

Of course, we shouldn't just add on prayers and litanies with no other purpose than to make the ceremony longer. That really isn't accomplishing our purpose. We don't want to make Benediction longer merely for the sake of length. We want to make it longer, rather, so that the people will be suitably inspired to greater devotion to the Blessed Sacrament.

One good way, I think, to make Benediction a service that will increase devotion to the Eucharist would be to have several minutes of silent prayer either between hymns or just before the blessing.

The length of time spent in silent prayer would depend on the circumstance of place, i.e., parish or convent. The Sisters could profitably spend three or four minutes in silent adoration. Lay people in a parish, on the other hand, would probably find one minute sufficiently long.

Devout attendance at Mass will grow in proportion as devotion to the Blessed Eucharist increases. Benediction, when given solemnly and devoutly, will serve to increase that devotion. Then will the people, as they come to love Christ more in the Eucharist, come to realize the true importance of the Sacrifice of the Mass.

'The World Is Near Thee'

EDWARD F. SIEGMAN, C.PP.S.

The only way out of Fr. Filas' quandary

THE "too many Catholics" who "are already wondering, They have taken away my Lord, and I know not where they have laid Him,'" (THE PRIEST, Vol. 16, December 1960, p. 1069) are poorly instructed. Fr. Filas ought to remind them that the angel gave the only answer possible to the pious women at the tomb: "Why do you seek the living one among the dead? He is not here, but has risen." (Luke 24,5)

We Catholics know that we shall always find Christ in His Church: "The word is near thee. in thy mouth and in thy heart. that is, the word of faith, which we preach." (Romans 10,8) If the Church, to whom the Scriptures have been entrusted, sees fit at any time (as she has done in our time) to point out Christ in them with the bidding. "Tolle, lege," she does not thereby surrender to the position of the original Reformers who repudiated the Church's mediation and tried to find Christ directly and exclusively in the Scriptures.

I say "original Reformers" ad-

Fr. Siegman is Associate Professor of Sacred Scripture at The Catholic University of America. He was editor of The Catholic Biblical Quarterly from 1952 to 1958. visedly, because Protestantism has to a surprising extent receded from this position. Two quite opposite trends may be observed: some, like Rudolf Bultmann, have practically given up the quest for the "historical" Jesus; others, like Oscar Cullmann, recognize that somehow the Church must play a vital role in man's search for Christ.

Thirty years ago Msgr. Hubert Junker of Trier wrote a little book to help teachers understand the problems of Genesis cc. 1-11 and explain them satisfactorily to their pupils. Today this book, *Die biblische Urgeschichte*, would strike the readers as exceedingly cautious and conservative. At the time of publication, however, it caused considerable misgiving; some theologians waited for it to be censured.

Msgr. Junker anticipated this reaction; he foresaw that the objection would be raised: if so much of Genesis 1-11 is not objective history as we understand history and as has been supposed for centuries, where will you draw the line? Today you throw out the Garden of Eden and the apple; tomorrow you will discard original sin. In a final chapter (which I fear the alarmists did not read),

he admitted that the objection is valid, but only for non-Catholics who have only the Bible without an infallible, divinely-appointed interpreter.

The Magisterium

Hence, to use Fr. Filas' colloquialism, Scriptural interpretation can never be "thrown up for grabs." But it could be, if we followed his over-simplification on the binding force of the decrees of the Biblical Commission: "Even with regard to the decrees of the Biblical Commission, the opinion is strong that such decrees call for both external and internal assent in matters of faith and morals, but not in matters of literary criticism and history." (art. cit., pp. 1065-66) The distinction made can hardly be harmonized with the strong wording of St. Pius X's Motu Proprio. "Praestantia Scripturae rae":

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. . We do now declare and expressly prescribe, that all are bound in conscience to submit to the decisions of the Biblical Commission, which have been given in the past and which shall be given in the future, in the same way as to the Decrees which appertain to doctrine, issued by the Sacred Congregations and approved by the Sovereign Pontiff . . . (EB no. 286: English translation from Rome and the Study of Scripture, p. 41)

The decrees which the Pontiff has in mind are, of course, revocable (unless they simply re-state definite doctrine), since they lack the requisites for an ex cathedra pronouncement. And because they are revocable. the Church demands internal. religious assent under pain of grave sin not to the truth of the doctrine thus approved (or the contradictory of statements repudiated), but to their safety. It is quite evident that the Church would not demand that we accept statements as certain. which she foresees may be recalled. (Cf. A. Michel, Dictionnaire de Theologie Catholique 15, 2682, or my discussion in The Catholic Biblical Quarterly 18 (January, 1956) 23-28)

Pope St. Pius does not, in any case, distinguish between decrees on matters of faith and morals in the Bible and matters of literary and historical criticism. In fact, much of the matter touched in the decrees of the Biblical Commission had to do with literary criticism and history. Even the Church's infallibility is not restricted to matters of faith and morals; it extends also to truths knowable by reason that are intimately connected with the primary object of her infallibility. I am confident, for example, that the Church could define the historical character of Lk 1-2: this would involve not only history, but also literary criticism, since it would give a

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judgment on the literary form of these chapters.

Why, then, are Scripture scholars today holding views which are not in harmony with early decrees of the Commission, at least as they were originally interpreted? Because these decrees have been clarified by later pronouncements of the magisterium in such a way that liberties were expressly granted which are not included in the decrees. In other words, the decrees have been equivalently recalled.

In 1955 the Secretary and the Undersecretary of the Biblical Commission published in different journals the following statement: "... as long as these decrees propose views which are neither immediately nor mediately connected with truths of faith and morals, it goes without saying that the scholar may pursue his research with complete freedom and may utilize the results of his research, provided always that he defers to the supreme teaching authority of the Church." (See my report, cited above, p.24, for this and other evidence.) Another indication is the fact that the Decrees of the Biblical Commission are no longer materia examinis for decrees granted by the Biblical Commission; they were before the publication of the new edition of the Enchiridion Biblicum in 1954.

Regrettable Popularization

I share Fr. Filas' deep regret that "for several years scriptural interpretations like these (he refers to extravagant judgements on the historical content of the Infancy narratives in Mt 1-2 and Lk 1-2) have been propagated outside professional circles. Seminars, symposia, college, and even high-school courses have spread ideas like these before an ever widening audience." (p. 1065)

I must take Father's word that this is the case, but the article was shocking news to me. I have tried to keep up-to-date on Biblical studies, especially in the New Testament, and I must confess (maybe to my shame?) that I know of absolutely no Catholic Scripture scholar who holds the views that Fr. Filas gives on p. 1064. Certainly the propositions given have not appeared in any of the authoritative Biblical or theological periodicals published in Latin. French, Italian, German, English.

Obviously I have no way of knowing what goes on in classrooms all over the country, but nothing like what p. 1064 gives has been voiced in symposia and meetings that I have attended. I am sure that Fr. Filas has carefully checked his information about what is being taught in classrooms and does not rely too fully on students' reports. He must have often had the experience I have every time I correct examination papers: there are always a few statements attributed to

which make me breathe a sigh of relief that the Inquisition has been abolished.

Was the way chosen by Fr. Filas to cope with the situation adequate? It seems to me that the only effective way to correct the offenders is by some form of direct action. I fear the article in THE PRIEST. however. conveyed the same wrong impression to many, many others which it conveved to His Excellency, Bishop J. M. O'Neill of Grand Falls. Newfoundland (THE PRIEST, Vol. 17, February 1961, 166). Unwittingly, I am sure, Fr. Filas' caricature gives the impression that this represents the condition of Biblical studies in the U.S. The effect of this will be to confuse priests and possibly cause them to lump together as irresponsible all attempts that are being made to grapple with Biblical problems, in the light of Divino Afflante Spiritu and other recent ecclesiastical instructions.

Correct Popularization

The right kind of popularization is absolutely necessary. With the sweet charity of Christ, Fr. Barnabas Mary Ahern, C.P., admits that the main cause for the alarm about Biblical studies which Fr. Filas sounds is this: "the work of popularization is not yet widespread or thorough enough in the English-speaking world." (Worship, Vol 35, February, 1961; emphasis his)

Everyone who has attempted popularization knows that it is

a delicate task. Every teacher and preacher must know that his only duty is to present the truth. He dare never say what is untrue, simply because he fears that the truth will scandalize. Rightly presented, the truth will make us free. Obviously, a tactless teacher, one who has a penchant for shocking his students (there are times, of course, when they must be shocked out of lethargy), can do harm, even if what he says is true.

In this connection we might all ponder the admonition written by a renowned theologian anent the Galileo case:

The Father Commissary said, it (Galileo's teaching) was a scandal to the whole of Italy . . . This might be, but there was a class, whose claims to consideration are too little regarded now, and were passed over then. I mean the educated class; to them the prohibition (i.e., to hold that the sun revolved around the earth) would be a real scandal in the true meaning of the word, an occasion of their falling. Men who have sharpened their intellects by exercise and study anticipate the conclusions of the many by some centuries. If the tone of public opinion in 1822 called for a withdrawal of (the decision made against Galileo), the condition of the able and educated called for it in Galileo's age: and it is as clear

to me that their spiritual state ought to be consulted for, as it is difficult to say why in fact it so often is not. They are to be tenderly regarded for their own sake; they are to be respected and conciliated for the sake of their influence upon other classes. I cannot help feeling that, in high circles, the Church is sometimes looked upon made up of the hierarchy and the poor, and that the educated portion, men and women, are viewed as a difficulty, an incumbrance, as the seat and source of heresy, as almost aliens to the Catholic body, which it would be a great gain, if possible, to annihilate.

For all those reasons I cannot agree with those who would have us stand by what is probably or possibly erroneous, as if it were dogma, till it is acknowledged on all hands, by the force of demonstrations, to be actually such. (Newman Manuscripts on Holy Scripture, printed in J. Seynaeve, Cardinal Newman's Doctrine on Holy Scripture, p. 680)

Scholarly Interchange

I am one of those, however, who "will object that this (Fr. Filas' complaint) is not a subject to be aired in the pages of a review." (p. 1065) What should appear in reviews like The Priest is an accurate report on the progress of Biblical stu-

dies in questions like the literary form of the Infancy Narratives and the other question mentioned in passing, "the probative value of the texts concerning the divinity of Christ" (p. 1064). Since the matter has been aired, it is to be earnestly hope that THE PRIEST will clear the smog by authoritative discussion in non-technical language.

Let me assure the reader, meanwhile, that with respect to the divinity of Christ, current studies have made more certain than ever the dogmatic proof from the Gospels for both this and the Trinity, while the history and apologetic of Christ's gradual self-manifestation can now be presented without benefit of the Procrustean exegesis of a generation ago.

Popularization obviously must utilize the careful studies published in scholarly journals. On this level, the severest scrutiny is necessary. The only way our knowledge can progress is by minute checking and challenge of every statement. An atmosphere of calm confidence is necessary for this type of work. One of the scandals of our age is the fact that theologians are being more and more sharply divided over the very Bible which is proving to be a bulwark of ecumenical hope, precisely because Protestants and Catholics find that they do not disagree as sharply about the Bible as they often supposed. I can hear an overanxious theologian excitedly exclaim, "That is because you Scripture men have gone over to the heretics!" The truth is that Protestants have done far more shifting of position than we Catholics have done!

The Intention of the Sacred Author

At present two dissertations are in process at The Catholic University of America which illustrate the kind of scholarly work which must precede the right kind of popularization. One is on the literary forms and structure of Lk 1-2. The graduate student pursing this study began his work several years ago at the Biblical Institute and is completing it for his doctorate. The other is on the literary form midrash. While neither work is near completion, their studies have progressed sufficiently to warrant the assurance that the definition of midrash which will emerge will be quite different from the one given on p. 1067 of Fr. Filas' article, and any conclusions on the literary forms of Lk 1-2 will have no resemblance with those cited on p. 1064.

In these and all other Biblical studies the scholar must keep in mind always what the great Pope Pius XII called "the supreme rule of interpretation": "to discover and define what the writer intended to express." (Divino Afflante Spiritu, EB no. 557) His Holiness had good

reason to insist on a principle which seems quite obvious: The only thing that matters is what the sacred writer wished to convey, for that is what the Holy Spirit conveys. What we read into the text amounts to nothing; if I insist on finding some truth, however sublime it be, in a passage of Scripture where the Holy Spirit did not put it, I am not honoring the Holy Spirit.

Yet, if we listen to some priests who jest, others who get angry with us, we find that certain things are expected of us by way of exegesis, regardless of what the Holy Spirit intended. "What are you Scripture scholars throwing out these days?" "Is it true that the exegetes have now discarded the magi?" Some time ago a question appeared in an ecclesiastical magazine, inquiring what is to be thought of the tendency of some Scripture scholars who interpret the Bible in such a way as to seem to impair its historical value. The question assumes that the Bible is all history, or at least that we should regard it as history.

The theologians who condemned Galileo did not look into his telescope. At least, the great astronomer complained that his critics refused to study his evidence. I fear that in some cases harsh judgements are passed on the efforts of exegetes by those who have not had the patience to read what

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has been written. Were Galileo's judges afraid that what the telescope revealed might shake their faith in the Bible? If so, they measured the mind of God by the yardstick of their own limitations.

Galileo, who was not a theologian, not an exegete, looked into his telescope and saw there an ever wider area of reality which the theologians did not see. He derived a better insight, as a result, into the unfathomable mind of God and offered a solution to the problem of the "Bible versus science" which his judges rejected. Pope Leo XIII in *Providentissimus Deus* accepted it. And meanwhile the earth continues to move around the sun!



Bl. Thomas Percy

The freedom to practice their religion, which Catholics had regained under Mary, was rudely swept away by Elizabeth. By the Act of Supremacy the authority of the Pope was abolished, and his jurisdiction transferred to the Crown. By the Act of Uniformity the Holy Sacrifice of the Mass was prohibited, and in all churches the Protestant Book of Common Prayer was alone to be used.

Transgression of the above Acts incurred for the first offense forfeiture of property; for the second, perpetual imprisonment; for the third, death. Thus the sanctuaries revered for ages became empty sepulchers. The Royal Arms were substituted for the Crucifix, the images of Our Lady and the saints torn down, and the innumerable altars overturned and desecrated. Non-attendance at the Protestant Church was punishable with a fine; the exercise of any priestly office, with imprisonment; if repeated, with death.

This sacrilegious usurpation of religious authority by the Crown, the privation of the sacraments even at the hour of death, the absolute hopelessness of obtaining any constitutional redress, led to the Northern Rising, in which Blessed Thomas Percy, Earl of Northumberland, laid down his life for the faith.

Love Me, Love My Mother!

A command performance

LEO J. TRESE

HE supernatural must build upon the natural." We are familiar with this dictum of ascetical theology, in which "the natural" embraces not only our biological heritage of mental and physical gifts, but our total personality as it has been formed by our environment, particularly by our experiences in infancy and childhood. We are not angels. We know that in this life our soul cannot escape the influence of mind and body. Yet, we do sometimes forget how all-pervasive that influence can be.

For example, one priest has grown up in an atmosphere of warmth and love and acceptance. His parents balanced discipline with generous praise, necessary restrictions with encouragement to the exercise of initiative. This priest will be a warm, outgoing kind of person. He will have a natural liking for people and an ability to get along easily with others. For him, the command to "love thy neighbor" is easy to fulfill.

Another priest had parents who were excessively strict in

their discipline and rigid in their restrictions. They were quick to suppress any show of independence on the part of the child and were overprotective attempting to shield the child from the world of reality. This priest is likely to be a withdrawn sort of person. Either he will be timid in his approach to others, or cold and reserved in contacts with his fellow men. With little natural talent for love, his practice of charity must be almost entirely on the supernatural level. For him it does not come easy.

Our natural temperament, a mixture of inborn capacities and acquired attitudes, will color all that we do. It will affect us in the spiritual realm as well as in the temporal. It will largely determine the type of spiritual books which appeal to us: St. John of the Cross or St. Francis de Sales. It will determine the kind of ascetical and devotional practices which attract or repel us. Since we cannot wholly eliminate thropomorphic concepts, our personality will pervade our idea of God. One man see God as a gentle, kindly Father: another man will see God as a stern and exacting Father.

This is a chapter from a book by Father Trese to be published this fall by Sheed & Ward.

Our nature will exert its effect, too, on our devotion to our Mother Mary. It is easy to say that everyone, and especially every priest, ought to have a lively devotion to the Mother of God. This is absolutely true, of course. Yet it does not mean that every priest should necessarily feel himself to be damned because he cannot rise to an emotional pitch of fervor at the mention of Mary's name.

Two Exceptions

A confrere once told me that he had never been able to put much warmth into his devotion to the Blessed Virgin. He attributed this inability to the fact that in childhood he had been very jealous of his mother's attentions to his younger brother.

"Good mother though she was," he said, "I've never been able to rid myself of a little feeling of resentment against her. That feeling seems to have affected my attitude towards mother figures in general. I never yet had a superior in my school that I could get along with, and the idea of Mary as my mother doesn't do a thing for me."

By way of contrast, I can quote another priest who said, "My mother died when I was pretty young and I was raised by aunts. I've always had a hunger for a mother of my own.

Probably that's why Mary means so much to me."

Both of these, obviously, are exceptional instances. Yet they do point up the natural differences that can exist between men on the spiritual plane. They also underline the fact that we cannot assume that, simply because we are priests, we will have towards Mary the whole-souled devotion that a priest should have. Devotion to God's Mother is a state of mind and heart that, for some, needs very purposeful cultivation and which, in all of us, is capable of increase.

Whether or not we feel any "need" for Mary (and few of us would dare to say that we do not), our love for her Son is incomplete if it does not also embrace His Mother. All over the world shrines have sprung up in Mary's honor. The origin of some has been manifestly miraculous; the origin of others, providential to an exceptional degree. Lourdes in France, Fatima in Portugal, Ettal in Germany, Montserrat in Spain. Pompeii in Italy. Guadalupe in Mexico: these are but a fraction of the places which Jesus has chosen to make famous as centers of special veneration to Mary. We may well ask ourselves, "If my Lord has gone to so much trouble. humanly speaking, to promote the honor of His Mother, do I dare to be half-hearted in my love and my devotion to her?"

Everything Possible

God though He be, Jesus has given His humanity free rein in His esteem for His perfect Mother. He is determined that she shall have all the honor, all the tributes of love and reverence that He possibly can gather for her. It is His positive will that she be loved and reverenced. As one of His priests, I must be in the forefront in answering the summons of the Son to His Mother. My devotion to Mary is a command performance.

Although our devotion to Mary begins on the level of obligation, it will not long remain on that level, once we have placed ourselves and our work in her hands. Jesus does not want us to honor His Mother simply from a sense of duty. He wants us to be fired with an ever-growing love for her. It is our love for her, rather than external and formalized practices of devotion, that will constitute our real tribute to our Blessed Mother.

Jesus Himself will infuse in us a love for Mary, once we make a beginning, however feeble. We have only to make the dedication of ourselves to her by placing ourselves and our work in her hands. We have only to give assurance to Jesus that we do, in all seriousness, want to love His Mother. There are few prayers that will bring Jesus running so fast, if

we may put it that way, as the simple plea, "Dear Lord, help me to love Your Mother!"

This is when natural handicaps will cease to matter. No matter how cold and reserved we may be by nature, no matter how unfilial-minded, God's grace will close the gap. We shall be surprised to find in ourselves a capacity for tenderness beyond our expectations. Our Lord's own stake in the matter is too high. He will not allow any personality quirk of ours hold us back from His Mother.

Self-Interest

And once we have passed from honoring Mary as the Mother of God to loving her as our own Mother, too, self-interest will keep us on course. We shall find that we have struck, quite literally, the Mother-lode of divine bounty. Through Mary's hands, graces and favors and helps will come to us almost faster than we can absorb or use them.

Popular devotion has peopled the sanctoral calendar with the Saint of the Impossible and the Saint of Hopeless Causes; with the patron of this need and the patron of that. Well, Jesus loves His saints, too, and is pleased to have us honor them under whatever title. Moreover, there are souls no doubt who find a greater feeling of security in a multiplicity of protectors. Perhaps it is an

individual oddity in my own personality that I cannot feel the need for any other intercessor when we already have Mary to turn to, night and day, in every necessity.

Neither I nor anyone else would dare to say that a man

cannot be a good priest without a deep devotion to our Blessed Mother. But certainly no man can become a bad priest who has truly given his heart to Mary. We have reason to pray, all of us, "Dear Lord, help me to love Your Mother!"

A Very Good Reason

In a parish church a visiting priest was hearing Confessions on Saturday afternoon. He was puzzled about the few penitents he had, while the other priest had a long line waiting for him.

When the priest left the church he discovered the reason. Over each confessional was a brief verse from Scripture.

Above the other confessional was inscribed: "Thy sins are forgiven."

But over his confessional were the words: "Thy sins are retained." — The Catholic Digest.

An 'Omnium Gatherum'

From our contemporaries

WINFRID HERBST, S.D.S.

As a conclusion to his long and learned article in Theological Studies for June, 1960, "The Mass Server and Canon 29," John J. Reed, S.J., said "it is proposed" that "when one has taken all the proportionate means at his disposal and still has no server, he may legitimately say Mass on the ground that this is the common practice of other observant and conscientious priests in the same circumstances." One breathes a sigh of relief.

In a folder reprinted from the Paulist Fathers' popular monthly magazine Information on "Censorship," answering the question whether it can be proved that objectionable books affect the actions of youth, Mr. Philip J. Sharper, editor at Sheed and Ward, makes this pointed remark: "If objectionable books and objectionable pictures do not influence the young, then it certainly is questionable whether good books and good influences have any effect on them either. In this supposed problematic state, it seems to me that we are wasting a great deal of time. energy and money in attempting to educate children in schools at all, and in having libraries where books for children are carefully selected."

"Notes on Moral Theology" in Theological Studies are really precious for the priest who wants to keep abreast of the times. In the June, 1960 issue John J. Lynch, S.J., has pages of interesting comments. Among them is this: "Impressive as the evidence may be that heavy smoking is a factor contributing to the general incidence of cancer, the risk involved for any given individual is not vet established as certain and serious enough to sustain a strict obligation to choose the safer course. Neither is it true that even total abstention from cigarettes will eliminate all danger of contracting the disease. While we may talk confidently of the more prudent thing to do in the light of what we presently know about the matter, it would seem unwise as vet to claim an obligation under pain of sin to refrain from smoking because of the cancer risk."

As John C. Ford, S.J., says in that most enlightening article, "Chemical Comfort and Christian Virtue," in *The American Ecclesiastical Review* for Dec., 1959: "Often the moral question, or the point of perfection, is raised not by inhaling the tobacco smoke, but by exhaling it—in someone else's face."

In the same issue, same notes, Father Lynch has this to say about Alcoholics Anonymous: "Although the movement in its inception owed some very minor debt to Buchmanism, there has never been any formal affiliation or even sympathy with that sect or with its current counterpart. Moral Rearmament. AA neither is nor claims to be a religious organization or a substitute for religion. More correctly it might be called an adjunct, even, perhaps a necessary one, to the Church's reclamation of the alcoholic Catholic to the effectual practice of Catholicism."

Tobias M. Klein, O. F. M. Conv., in an article, "The Stature of Knox," in the June, 1960, issue of The American Ecclesiastical Review, an article which presents Knox as the genius that he was, concludes thus: "Perhaps this seems a harsh treatment of the Knox Bible. The thoughts are, as Steinmuller expresses it, 'deep thoughts of a powerful and active mind . . . clothed in a masterful and inimitable art of English expression.' This is certainly true. The Knox Bible does have its place of application to enlighten and to warm the hearts of the faithful but sadly, we submit, it is too subjective, too personal, too much of a paraphrase ever to merit general acceptance."

"It is a simple fact," says J.

C. Schwartz, S.J., in an article on temptations and chastity in the March, 1959, issue Sponsa Regis, an article for souls consecrated to God, "that such youthful situations, very common indeed, quite probably had little moral guilt or responsibility even then, and surely have no significance now whatsoever. Few persons escape them completely in life's earlier phases, and worry concerning them in mature years is baseless as well as pointlessly disturbing. Old recollections, like old shoes which no longer serve a purpose, are better discarded. They only clutter and becloud a mind which has far more important matters of which to think than such out-worn trivia."

In the same article the same author, referring to those who worry about "subconscious motivation," because "maybe I do want it and just won't admit it!" says: "Why not rather admit honestly that the sexual sphere of human conduct has been made attractive by God Himself, and whatever is thus attractive we do want whenever we advert to it? (Not at all necessary to try to deny that the images, of whatever actions or situations, are genuinely attractive to human nature's physical desires, and are pleasure-producing. In that respect, it's true that 'I want' them. but I never approve, never cease the quiet effort to distract myself.) But because we have wholly surrendered to Him Who resides in our very soul, we have set this attractive phase of human activity aside, and now merely to experience anew its attractiveness does not mean in any slightest degree an abandonment of the consecration of love."

* * *

After stating that "one finds the matter of sacramental ministrations to the unconscious dying still a hardy perennial among moot theological questions." Father John J. Lynch, S.J., in his Notes in Theological Studies for June, 1960, recalls again the theological legitimacy of the opinion which maintains as solidly probable that "all three sacraments, Baptism, Penance, and Extreme Unction, may be given conditionally to the unconscious (dying), whatever their previous dispositions may have been, provided always that scandal can be avoided." He adds: "And though some would maintain that this last proviso would be difficult to fulfill in practice with any degree of frequency at least as regards baptism and extreme unction—this question of fact not only does not invalidate the thesis as enunciated but could be respectfully challenged out of the experience of many." Also: "When speaking of the 'last sacraments,' it may not be entirely unorthodox to include confirmation administered according to the provisions of Spiritus sancti munera of 1946."

A little further on he makes this enlightening remark: "Presumably, local chanceries have long since informed their respective hospital chaplains of the renewal or cessation of their confirmation faculty from Dec. 19, 1959, the expiration date of the last previous ad triennium. To the best of my knowledge, it is not yet possible to cite any public authoritative source in substantiation of either the renewal or the termination of the indult as originally conceded." (Page 246)

In "Contemporary Moral Theology" by Ford-Kelly (Newman Press), in the chapter dealing with occasions of sin, the authors say: "Whatever be the judgment concerning the attitude on dancing and its dangers that prevailed in the nineteenth century, and that may exist even now in other countries, we would certainly agree with Father Schmidt that in our country today dancing as such is not an occasion of sin. Nor is it looked upon as a questionable pastime by good and prudent men. Any occasion of sin connected with dancing will usually be traced to some entirely extrinsic circumstance such as drinking, the place where the dance is held, and so forth. This seems to argue, not for a prohibition of dancing, but for providing youth with the opportunity of dancing in surroundings conducive to good morals.

"Without wishing to be unduly critical, we confess that moral manuals often impress us as being entirely unrealistic on the question of dancing, particularly with reference to the 'round' dances. The authors apparently think that any dancing involving physical contact is bound to cause grave temptation in a majority of cases. Some years ago a moral professor in Rome made the statement in class that the modern dances are per se proximate occasions of grave sin. His North American students immediately objected to this assertion; they told him plainly that, before entering the seminary, they had danced these modern dances and had not found them occasions of sin. We think that these seminarians expressed the typical attitude of what we might call the flower of our Catholic manhood and womanhood. Good Catholics can dance without qualms of conscience on the day they receive Holy Communion; and with an equally good conscience they can receive Holy Communion, without the need of confession, on the day after they dance. They certainly would not do this if they found dancing to be a proximate occasion of mortal sin; and we doubt that they found any real occasion of sin in dancing . . .

"The present writers happened to be in Rome when the late Daniel A. Lord, S.J., talked to a large group of seminarians on the activities of the Sodalists in the United States. At one point in his talk. Father Lord told how the Sodalists had prepared for a dance by decorating the hall in such a way that everything centered round a beautiful statue of the Blessed Mother. The seminarians listened to this with unconcealed amazement. Here was a man describing how our youth used what moral books called an occasion of sin as a sign of their devotion to Mary - how not only their devotions but also their recreations were under patronage! But this was not the only reason for the seminarians' wonder. Another thing that visibly impressed them was Father Lord's unbounded confidence in the goodness and wholesomeness of our vouth." (Pp. 169-171)

The Hidden Number

Is your church listed?

JOHN E. LEONARD

THE police car came tearing up to the rectory. The siren was blasting a way. The red blinker-lights warned all motorists to pull over. At three in the morning the siren sounded louder, the red lights seemed brighter.

A woman rushed out of the car and began ringing the rectory bell, insistently, desperately. She wanted a priest. Her father had suffered a heart attack. When the attack occured she had wanted to call the priest first. She consulted the local telephone book — even the yellow pages. She knew the name of the church and the names of the curates. She did not know the name of the pastor. Neither did the policemen.

The telephone number of the church was not listed in the book. The pastor had the parish phone listed in his own name. It costs less to list the phone in the name of an individual priest rather than in the name of an institution. The time lost in securing the services of a priest, because of the savings in such a listing, far outweighs the advantage of such a procedure. In this one instance, the patient was dead

when the priest arrived. The police were there on time. Their telephone number was easily accessible. But they could not administer the sacrament of extreme unction.

A check with the local telephone company reveals that the registration of the pastor's name in the directory instead of the name of the parish results in a savings of 25% of the base rate — which amounts to about \$1.50 (more accurately, the charge for the listing of the church is the standard fee; the listing of the priest's name is given a 25% discount). But at what cost is this savings made?

A random check of two dioceses discloses that in the first in which there are 134 churches named in honor of a saint. 34 can be found listed under the name of that saint; in the second, only 26 of 75 parishes follow the same pattern. Yet in most instances, the phone number of the parochial school is easily found, as well as the building fund's campaign office and the convent. In many cases there is listed an additional: "if no answer - call -.. " The implication is there: do not disturb Father.

Not so surprising is the fact that all business enterprises

Father Leonard is chaplain at the Sisters of St. Joseph Motherhouse in Brentwood, N.Y.

that have adopted saints' names are prominent by their presence in the telephone book oftentimes in double space. Among others are included hotels, diners, pharmacies, cleaners and dyers, sandwich shops, florists, radio and television shops, hobby centers, laundries - and Protestant churches. That is to be expected. In order to stay in business, such establishments must be available by telephone. Why should the local Catholic church not be equally available?

It would be wonderful if every parishioner of every parish knew the name of his pastor. Unfortunately, especially in a large city parish, such is not the case. Usually it is a curate who has charge of the Rosarv Society, Altar Boys, Holy Name Society, Mothers' Club, P.T.A., Sodality, etc. If he has a private number he has good reason to limit its publication to his immediate relatives and friends. (Sometimes even they should be limited.)

The point here is that the telephone number of every Catholic rectory should be made as public as is possible. Granted there will be a certain number of "crank" calls. But if out of every ten such calls (and that is granting an overwhelming majority to the contrary opinion) even one person would receive the benefits of the last sacraments - indeed, of any sacraments! - who can doubt the advantage of such an investment? The most tranquil pastor would have to agree, at least theoretically, with such a conclusion. His most tranquil curate would be more than happy to cooperate if the house phone number were not submerged under the camouflage of the pastor's unknown name.

Found in a Gideon Bible

If in trouble. — Psalm 50, verse 15.

If business is slow. - Romans 8: 28.

If business is good. — Deuteronomy 8: 18.

If backsliding. — James 1: 8.

If tired of sin. - Proverbs 13: 21; James 1: 6-7; James 5:15; Luke 21: 36; John 15: 7.

If in want of peace and power. — Isaiah 26:3. If in need of peaceful slumber. — Psalm 4, verse 8.

If lonesome. Jeremiah 29: 13.

If still lonesome. - Call MUrrayhill 6-2321 and ask for Alice.

Must Our Sisters Be 'Stylish'?

Notes on their garb

DANIEL J. POTTERTON

\\/HEN we priests look at women's styles we share our likes and dislikes with other men. Our prime concern is that they be modest. When we observe the garb of religious we again have our likes and dislikes, but here our primary concern is that they be not impractical or grotesque. In her excellent article "Recruiting More Sisters" (THE PRIEST, Feb. 1961) Sister Agnes Eugenia, S.C.L., cites some observations Father Charles Paris had made in The Catholic World (Feb. 1960). What follows is not intended as a rebuttal or criticism of Father Paris' article since I did not read However, the quotations from it stimulate other thoughts which might be worth passing

Among the reasons for parental objections to their daughters becoming religious, Sister quotes Father as saying: "The most obvious item for objection is the present form of dress.... A hundred years ago the Mother Foundress used an adaption of the normal female clothing of the day. Why cannot the Mother

Father Potterton is chaplain to the Sisters of Mercy at Syosset, Long Island. General in this twentieth century do likewise?"

I doubt that there are many Catholic parents who would object to their daughters becoming religious because of the garb. Anti-Catholics and perhaps non-believers might make fun of religious dress, but they are the type who would make sport of the ceremonial wear of our Holy Father, our bishops and priests, or even our bearded. sandaled and cowled male religious. Many orders, congregations and communities of religious women have already complied with the recommendations of Pope Pius XII by simplifying their habits. They have done so in a woman's way.

If a twentieth century Mother General were to try to adapt the clothing of her subjects to the "normal female clothing of the day" she would have to change the style almost every year. Women in the world who have to keep up with the styles know this well. I recall that when the "new look" in long dresses was introduced after World War II one of the Sisters remarked: "Now we are in style," and another told Mother: "Soon you will be in style with us."

The garb of our religious

should be distinctive because their vocation and their life is distinctive. Many of our modern girls are attracted to that life and to the habit which it represents. To them it symbolizes complete severance from the world. It is easy to see how a girl or her parents could have an aversion for the religious life not because of the habit, but because of an unfortunate experience they may have had with its wearers. At times it could be the reason for some people's resentment of the Roman collar. Except a habit be outlandish, and I believe that this is rarely the case among our active religious. I fail to see its present form as the cause for diverting young women from the religious life. Women have their own ideas about the world of dress. They are feminine ideas and it would be a losing battle for us men to attempt to fathom them.

Sister also quoted Father as saying that "teaching nuns should not be restricted in their activities so that they are not part of the life stream of the parish. He speaks out in favor of individuality rather than regimentation in community life."

No doubt there are some communities which are not yet ready to meet the demands of the times. The processes of change will be slow and painful for many of them. However, more and more communities have altered some of their re-

strictive customs to accommodate their lives to certain phases of the apostolate. As a matter of fact, the most common complaint of most of our active religious who are a vital part of the life stream of the parish, is that they are so busy they often find it difficult to keep up with the obligations of their state as religious.

By vocation the Sister's first concern is not the apostolate but her personal sanctification. The object of her life is the will and service of God through the practice of the evangelical counsels. Her obligation to strive for sanctity is canonical. Christ is her business and her activities must be directed towards Him. The worry of many active religious is that if they have less and less time to give to the life of the spirit they will be seeking to find God and to serve Him in their work, instead of finding their work in Him. The former is the way of the laity with careers in the world, the latter is the way of the religious whose career is Christ.

First Things First

This does not mean that they must live a contemplative life. It does mean that they have to beware of becoming nurses first, teachers first, social workers first, administratrices first, and Sisters second. Were that to ever happen their life would be no different from that of the layman.

MUST OUR SISTERS BE 'STYLISH'?

Sometimes we are inclined to measure progress and success by external activity. It is not the way we gauge the health or progress of our religious. We diocesan priests are aware that there is a real distinction between their vocation and ours. This was neatly defined in the January 1961 American Ecclesiastical Review article Brothers Don't Become Priests," by Quentin Heckenewerth, S.M. He observes how both the priest and the religious have a serious obligation to strive for sanctity. For the religious "it is a direct, personal undertaking as a response to God's love. and it becomes for him the principal obligation of his vocation. For the priest it is a result of the sacred functions

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which he performs in Christ's name and is a secondary object of his vocation" (italics added).

The vocation to the active religious life is a most difficult one. The activities in which the Sisters engage themselves must flow from their personal strivings for perfection. "Contemplare et aliis contemplata tradere." Fidelity to their vows and total submission of the will to the discipline and rules of their respective communities are the first obligation of our religious. It is easier to conceive of an over-active apostolate undermining the spiritual life of our Sisters, than a strict religious life, properly lived amid restricted activities, retarding the advancement Christ's kingdom on earth.

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Religion in Latin America

Of the estimated 200 million inhabitants in Latin America, about 185 million are baptized Catholics. There are between 6 and 7 million Protestants — a sharp growth in the last 20 years. Then follow the Jews with close to 1 million, and a few thousand Buddhists, Hindus and Moslems. Among the primitive Indian tribes probably 5 or 6 million pagans remain, especially in Mexico, Brazil, and the Andean countries. There are large groups of spiritists in Brazil, Cuba and Haiti.

Protestants have some 26,000 chapels and churches, 6,400

missionaries and 14,000 native helpers. — Jaime Fonseca.

Holy Week Problems

WALTER J. SCHMITZ, S.S., S.T.D.

File for next year

If there are only two priests in the parish, therefore making it impossible to have a solemn ceremony on Holy Saturday evening, could the one priest act as a deacon in the Easter Vigil service that precedes the Mass? In other words, could he assist the celebrant at the blessing of the Easter fire and candle and then lead the procession in carrying the candle, and after this sing the Exsultet?

A document of the Sacred Congregation of Rites signed February 1, 1957 decreed the following: "Where the liturgical services of Holy Week are celebrated in the simple rite, if a second priest or at least a deacon is present, there is no objection to his vesting as a deacon and chanting the Gospel, when it occurs, the history of the Passion (the part of Christ being reserved to the celebrant himself), or the Easter Praeconium, as well as the lessons and the invitations such as Flectamus genua and Levate. or Benedicamus Domino or Ite missa est. In a word, he may appropriately take the parts of the deacon."

CHANTING THE PASSION

We are fortunate enough to have our Holy Week services always done solemnly. We

would like to have the Passion sung but it presents the problem of how to do it with only three priests available. Is it possible?

The three Passion singers must be at least deacons. Subdeacons may not perform this office. The celebrant of the Mass may, while wearing his chasuble, stand at the gospel corner of the altar (on Palm Sunday but on Good Friday in plano) and sing the Christus part. The deacon and subdeacon (provided the latter is at least a deacon) will sing the other two parts using lecterns placed in plano on the gospel side. If the Passion is only recited and not sung, the celebrant reads it at the gospel corner of the altar with the deacon at his right and the subdeacon at his left.

BINATION ON EASTER?

I am engaged to offer two Masses on Easter Sunday. I am also scheduled to be celebrant of the Easter Vigil services. Am I permitted to binate or even offer Mass on Easter Sunday morning?

The decree of the Sacred Congregation of Rites of November 16, 1955 answers clearly our inquirer's problem:

"Priests who celebrate the Mass of the Easter Vigil at the proper hour, that is after midi night of the night between Saturday and Sunday, can also celebrate the Mass of the feast on Easter Sunday, and, if they have the indult, they may celebrate twice or three times."

TWICE ON GOOD FRIDAY?

I am a pastor of two parishes and have no clerical help. I feel reasonably sure I may have all of the Holy Week services in both churches. On Good Friday do I receive Holy Communion twice?

The Ordinary may permit such a pastor, in charge of more than one parish, to celebrate the services of Holy Thursday, Good Friday and Holy Saturday twice, but not in the same parish. He must observe the proper time or hours established by the decrees of the Sacred Congregation for these days. On Good Friday he should receive Holy Communion twice, once at each ceremony. (S.R.C. March 3, 1956)

VEILING OF STATUES

Is it required that all statues and images in church be covered with the purple veils during Passiontide?

The general regulation is that all crucifixes and images in the church be veiled with purple coverings from the first Vespers of Passion Sunday. If an image of a saint in a church is not on the altar, its veiling is

not strictly prescribed, but it is more fitting and proper. The Sacred Congregation has given several decrees permitting the statue of St. Joseph to remain unveiled during the month of March occurring in Passiontide, provided, however, that said statue is not on an altar.

ARTIFICIAL FLOWERS

Are artificial flowers ever permitted on the altar?

"The Caeremoniale Episcoporum permits the use of artificial flowers if they are made of silk. Liturgical writers interpret this ruling as permitting such flowers if they are made of worthy and not tawdry materials, and when natural flowers are not available. In his Instruction for the churches of Rome (1932), the Cardinal Vicstated: 'Artificial flowers (of whatever material, cloth, bronze, brass, earthenware) are forbidden. They must be removed at once from churches and oratories, and from altars, and they may not be placed there for any reason whatsoever. For the decoration of churches and altars, a sober display of fresh flowers and plants . . . may be used.' While plants seem admissible around an altar (provided they do not obstruct ceremonial movement there) they are undesirable on it, and contrary to tradition, which favors cut flowers." -J. B. O'Connell, Church Building and Furnishing.

BENEDICTION OF THE BLESSED SACRAMENT

I am chaplain, recently appointed, to a group of Sisters. Benediction often follows Mass, in which case Sister sacristan lays out a cope in the color of the Mass just celebrated: violet, green, red, etc. I have never given Benediction in anything but a white cope. Is this other practice licit?

A white cope is the prescribed ecclesiastical dress for Benediction of the Blessed Sacrament. A cope, the color of the day, is permitted if Benediction follows a liturgical office or service at which the celebrant was wearing a cope. For example if Benediction follows immediately after Vespers at which a red cope was worn, the celebrant wears a red cope provided he does not leave the altar. In any event the humeral veil must always be white.

MISSA PRO POPULO

Since a large number of inquiries have come to our attention about the *Missa pro Populo* and since there are variances with different ordos and even though a list was published in The Priest for March, we enumerate once again the list as given out by the Sacred Congregation of the Council on December 3, 1960:

a) Feasts of Precept:

All Sundays, Christmas, Octave day of Christmas (New

Year's), Epiphany, Ascension, Corpus Christi, Immaculates Conception, Assumption, St. Joseph, SS. Peter and Paul, All Saints.

b) Feasts Not of Precept:

Sacred Heart, Precious Blood! (July 1), Annunciation (March 25), St. Joseph the Workman (May 1), Dedication of St. Michael the Archangel (Sept. 29), Birth of St. John the Baptist (June 24).

Feast of the principal patron of the nation, Feast of the principal patron of the region or province, ecclesiastical or civil, Feast of the patron of the diocese, Anniversary of the dedication of the cathedral church, Feast of the principal patron of the place or town or city, Anniversary of the dedication of the proper church, Titular of the proper church.

Birth of the B. V. Mary (Sept. 8), Purification of the B. V. Mary (Feb. 2), St. Andrew (Nov. 30), St. Thomas (Dec. 21), St. John (Dec. 27), St. Matthias (Feb. 24), St. Mark (April 25), SS. Philip and James (May 11), St. James (July 25), St. Bartholomew (Aug. 24), St. Matthew (Sep. 21), St. Luke (Oct. 18), SS. Simon and Jude (Oct. 28).

SUNG MASSES: CEREMONIES

We have both the Missa Cantata and the Solemn Mass frequently at our parish. So me priests have told me that since the new regulations effective

HOLY WEEK PROBLEMS

Jan. 1, 1961, the celebrant sits down as soon as he has sung the oration at a Solemn Mass. I question this and wonder if such a practice is correct.

Of the new rubrics, No. 523 reads as follows: "In a solemn Mass the celebrant may sit between the deacon and the subdeacon near the altar at the epistle side while the Kyrie, eleison, the Gloria in excelsis, the sequence and the Credo are being sung. The rest of the time he stands at the altar, or genuflects, as above. These rules apply also to a sung Mass that is not solemn."

The regulation laid down in the Motu Proprio is very clear

and it seems to this writer that until Rome through the Sacred Congregation directs otherwise. the celebrant should remain standing at the altar while the epistle is being chanted, and conduct the various ceremonies as always and as outlined by the various rubricians. He may sit for the Kyrie, etc. but nothing is mentioned about sitting during the chanting of the epistle. Some writers justify the sitting of the celebrant at this time by the fact that such procedure is followed on Holy Saturday at the Vigil service. I believe in following the tutior pars until Rome speaks and directs otherwise.

* * *

Fasting Endorsed

Dr. Walter L. Bloom, an Atlanta, Ga., physician, heartly endorses fasting at any time of the year.

Speaking to the New Orleans Graduate Medical Assembly, he said that while fasting may be goood for the soul, it also is good for the body.

"When you fast, you don't starve yourself," he said. "What you actually do . . . is eat up your reserve energy."

Bloom is director of medical education and research at Piedmont Hospital in Atlanta. He said he found out firsthand about fasting and went without a bite of food for four days.

"After the first 24 hours, you lose all desire for food," he said. "Soon there comes a sense of well-being. Then a feeling of superiority."

Bloom said patients of his had volunteered to go without any food for 15 days. The volunteers all weighed over 225 pounds, and lost an average of two and one-half pounds per day. One lost 10 pounds a day.

Bloom said he found out that the body needs less caloric energy during fasting because the digestive system is relaxed.

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Of Inter-Faith Meetings

V. REV. PAUL R. COYLE, J.C.D.

May we participate?

HAS the Church in the United States ever countenanced meetings of an inter-faith nature on a national scale? I am interested particularly in the one held in connection with the Chicago World's Fair back in 1893.

The World's Parliament of Religions, to which delegates from all religions of the world were invited, was held in Chicago in 1893 in connection with the Columbian Exposition. A complete account of the purpose, organization, and proceedings of the Parliament has been edited by a Presbyterian minister, John Henry Barrows, the Chairman of the General Committee on Religious Congresses of the World's Congress Auxiliary.

The objects proposed for the Parliament were as follows:

- 1. To bring together in conference for the first time in history the leading representatives of the great Historic Religions of the World.
- 2. To show to men, in the most impressive way, what and how many important truths the various Religions hold in common.
- 3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly

conference and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any outward and formal unity.

- 4. To set forth by those most competent to speak, what are deemed the important distinctive truths held and taught by each Religion, and by the various chief branches of Christendom.
- 5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in Immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.
- 6. To secure from leading scholars, representing t h e Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish and other Faiths, and from representatives of the Churches of Christendom, full and accurate statements of the spiritual and other effects of the Religions which they hold upon the Literature, Art, Commerce, Government, Domestic and Social Life of the peoples among whom these Faiths have prevailed.
- 7. To inquire what light each Religion has afforded, or may afford, to the other Religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of Religion among the leading nations of the earth.

9. To discover, from competent men, what light Religion has to throw on the great problems of the present age, especially the important questions connected with Temperance, Labor, Education, Wealth and Poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

The purpose of the Parliament is further elucidated in the Preliminary Address sent out to the world by the General Committee in 1891.

Voices of Dissent

The idea of the World Congress was almost universally approved, yet there were notes of dissent. It is interesting to note that the Archbishop of Canterbury disapproved of the Parliament on the grounds that since the Christian religion is the one true religion it could not be a member of a Parliament of religions, since then it would have to assume the equality of other members and the parity of their positions and claims.

According to Dr. Barrows, "... the Catholic Archbishops

of America, at their meeting in New York in November, 1892, took action approving the parof the Catholic ticipation Church in the Parliament and appointed the Rt. Rev. John J. Keane, the able and liberalminded Rector of the Catholic University of America in Washington, to arrange with the General Committee for proper and adequate presentation of the Catholic doctrine on the questions coming before the Parliament."

Several members of the Catholic hierarchy played prominent roles in the Parliament. Cardinal Gibbons (1834-1921). Archbishop Ireland (1838-1918) of St. Paul (a member of the Advisory Council). Bishop Keane (1838-1918) wrote letters heartily approving of the Parliament. At the opening session the people were led by the Cardinal in the Lord's Prayer, and were later addressed by him, by Archbishop Feehan (1829-1902) of Chicago (a member of the General Committee), and by Archbishop Redwood (1839-1935) of New Zealand. During the course of the Parliament papers were read by the Cardinal and Bishop Keane.

About two years after the close of the Parliament, on September 18, 1895, in a letter to the then Apostolic Delegate to the United States, later Cardinal Satolli (1839-1910),

Leo XIII temperately discountenanced participation by Catholics in such promiscuous religious meetings.

Danger of Indifferentism

This letter, in the light of the history of the World's Parliament of Religions, appears to be directed against that type of meeting between Catholics and non-Catholics in which a real and immediate danger of indifferentism is present. Such a meeting differs specifically from conferences which aim at union on the basis of a lowest common denominator or which strive directly to imbue their participants with a respect for the diverse religions of others. If this were not the case, Leo XIII would not have couched his reproof in such mild terms. Moreover, the character of the Catholic participants must be taken into consideration. Until the opposite is proved, it may be presumed that men of their moral and intellectual qualities would not have heartily approved, even unconsciously, off a movement which was intrinsically evil.

Discussions on religion and l morality between Catholics and I non-Catholics are not forbidden in themselves, since it is suggested that they may be held under Catholic auspices. This fact lends weight to the conclusion that these discussions are not always intrinsically evil (as was decided in the case of the Association for the Promotion of the Union of Christendom), but are sometimes to be judged as licit or illicit according to their extrinsic circum-Where the circumstances. stances are such (as was decided in the case of the World's Parliament of Religions) that a real and immediate danger of indifferentism is present because of the fact that the different religions, as such, seem to be placed on a basis of equality. Catholic participation necessarily forbidden.

(Kelleher, "Discussions With Non-Catholics")

Tiara Boom De-ay!

A Protestant boy went home with a black eye after playing with a Catholic boy.

"Who hung the shiner on you?" asked Mom.

"Johnny O'Brien."

"Whatever for?"

"Nothing. I just made a crack about the Pope."

"Well, I'm ashamed of you. You know the O'Briens are Catholics, don't you?"

"Sure, I do, but I didn't know the Pope was." — The London Universe.

Books in Review

The Convert's Manual by Sidney A. Raemers, M.A., Ph.D.

Lake Mead Base, Las Vegas, Nevada 1960, pp. 258, \$3.00

ME are apt to read manuals of religious instruction primarily with a view to their conent. And this volume, although it thontains various modifications, esstrentially follows the pattern of old-Fr catechisms. The author certainy manifests apostolic experience and enviable talents. Each page shows clarity, forceful logic and skill at illustration. He takes time and imparts an immense amount of information. His questions and answers flow in smooth sequence and he practices the art of skillful repetition.

Some priests will judge this volume ideal for instructing catechumens. But others will regret that the author, with his undoubted abilities, does not share the ideals of the current catechetical revival. The world-wide renaissance in teaching religion had a slow start in our country, but it is now rapidly winning new adherents. Priests and seminarians, Religious and laity all evidence lively concern with the topic. Their interest is quite understandable when we see the matter in proper perspective.

Priests, especially in Europe, became increasingly aware of a distressing pastoral crisis. Widespread defections; millions only nominally Christian; and an impoverished religious understanding and practice even among many of the faithful! This stimulated scholarly research to find the fundamental causes and their remedies. The fruits of this effort were a profound doctrinal renewal, farreaching liturgical reforms and rich scriptural insights that helped to re-vitalize contemporary Catholicism.

In this eager search into the Christian heritage, we re-discovered the catechesis of men like Augustine, Cyril, and of the early catechumenate. The contrast between their catechetical practice and our own was sobering. Pastors and scholars agreed that the content of our catechisms required thorough-going revision according to the best traditions of our greatest exemplars in teaching the Christian religion. This, it was thought, with the incorporation of later advances, would rejuvenate our own efforts.

It would be unsatisfactory and even misleading to try to summarize in this brief review the aims of a great movement. Its principles are admirably described in books like Shaping the Christian Message by our own Father Sloyan and in The Art of Teaching Christian Doctrine by Father Hofinger. Life in Christ by the Chicago priests, Fathers Killgallon and Weber, is an excellent text based on these principles.

The catechetical review is of a piece with the doctrinal, liturgical, scriptural and pastoral renewals that are helping to make the Church more vitally present to the world of today. Fifty years of dedicated research and experiment

have enriched it. And the substantial agreement between the leading catechists, distinguished members of the hierarchy and zealous missionaries from the mission fields who met last year at Eichstaett, testify to the universal relevance of its principles.

Few topics are more frequently discussed, among priests interested in winning converts, than what we shall teach our catechumens. Some, like Father Raemers, prefer to follow the tradition in which they were trained and in which God enabled them to achieve notable results. This reviewer, however, is firmly convinced that our labors will be even more fruitful if we master the ideals of the catechetical renewal and apply them wisely to the individual needs of our inquirers. - John T. McGinn, C.S.P., St. Paul's College. Washington, DC.

Catholics On Campus by William J. Whalen

Bruce, Milwaukee, 1961, pp. 126, \$1.25

CLDER readers will have no difficulty remembering the shadow cast over the Newman Clubs in many an American diocese. Why go to all that labor of building Catholic colleges and using high pressure to get all Catholic students to attend them — and then make this compromise of trying to maintain some semblance of Catholicism in forbidden territory? The tremendous increase of Catholics demanding higher education in recent years has made it obvious that the American Church

has not the resources to meet the situation.

William J. Whalen, who did his undergraduate work at Marquette and Notre Dame, is now assistant professor of English at Purdue and for the past ten years faculty adviser of the Newman Club at that school. He has provided students, prospective students, parents and all others interested in the subject with a short, very well written manual.

Catholic students as a rule do not choose secular colleges because of social prestige. Some do, of course. Others do because Catholic schools cannot offer preparation for certain professions. By and far it is the matter of dollars-and-cents cost of education that sends Catholic boys and girls to government subsidized institutions. A study by the College Life Insurance Company of America shows for instance that average annual expenses for a student at Notre Dame are \$2,750 as against \$1.775 at the University of Indiana. At St. Mary's, South Bend, it is \$3,100 as against \$1,750 at taxsupported Purdue. A couple with three children in Catholic colleges and two others in parochial school could look forward to a total expenditure of \$92,000 to give all five a Catholic school and college education. Hence it is not surprising that there are now 450,000 Catholics in secular colleges and that by 1970 there will be 900,000.

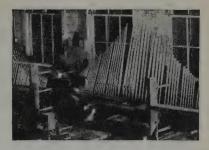
Mr. Whalen gives a whole chapter to the noble efforts of the Newman Club movement to provide opportunity for all Catholic students to practice their religion on or near campus; to take courses, in some colleges for credit, so that the student's religious education may keep pace with his secular studies. That there are

many losses of faith must be taken for granted; but, as the author so well states, many who go to work in shop and office lose their faith: but in both instances many regain it as they grow older and the age of rebellion against all authority passes. How many a couple have returned to the Sacraments when their children have come along. Will they be allowed to grow up in a spiritual vacuum? Even the penny catechism begins to be a source of profound wisdom as the problem of what children are to think of themselves is faced.

> There is excellent counselling throughout this small volume. The violent anti-Catholic professor trying to destroy the faith of his captive class is a rarity, although the worst offenders are likely to be fallen-away Catholics themselves. The Catholic student with a chip on his shoulder is still a problem; perhaps poorly educated in his faith, he nevertheless is a self-appointed vigilante on his toes to spot some intended or unintended slur on the Church. Such a one gives a poor example of true Catholicism and may cause his fellow-students to carry with them through life the mistaken notion that this is what the Church expects of its members.

> The chapter "Sex on Campus" is frank and a challenge to the Catholic to hold out against the utter naturalism infecting all too many non-Catholic youth. This reviewer remembers a girl student from a Methodist college in Texas, she herself a member of a so-called Liberal sect, telling her pastor's wife that the main topic of conversation at the girls' talkfests was

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how to avoid pregnancy. In other words, at the non-Catholic college the student is thrown into an atmosphere very much like that in which he will have to live the rest of his life.

The picture is drawn of the ideal Catholic who begins in college to take on the responsibilities of citizenship. We are not represented in our national life in proportion to our numbers. Now that we are being graduated from college in ever increasing numbers, the opportunity lies ahead of us to make the Catholic religion the most powerful influence for good in this beloved land where too many are losing their way.

Appended to the text is a list of active Newman Clubs on American campuses, a statement of the official policies of the Clubs, and an index. This is the third book of Mr. Whalen's known to this reviewer. He is doing a fine piece of work in what really amounts in the by and large to interpreting us to the non-Catholics among whom we live. — Alexander Beaton, Schoenbrunn, Pa.

A Priest For Ever by Francis J. Ripley Newman, Westminster, Md. 1961, pp. 234, \$3.95

THE words "for ever" in the title of Father Ripley's book are significant in a criticism of this work. I think the most important value of this study of the diocesan priesthood is its marshalling of pointed words of Scripture, the Fathers, various saints, and

particularly the modern popes in regard to the priesthood.

Combining such texts with the examples of biblical and more recent saints as they apply to sacerdotal life, Father Ripley gives us a very worthwhile commentary on the modern priesthood A Priest For Ever is a collection of conferences which the author gave to various groups of English priests and seminarians. Because of its origins, we should not be surprised to find the book changing moods occasionally.

A Priest For Ever is more than a commentary, or a collection of conferences, on the priesthood. There are many fine commentaries and collections of conferences. There are few which I know, however that bring to bear on their subject so rich a background of pertinent quotations from those should know their who thoroughly. Worthy of particular attention are the modern popes, from Leo XIII to John XXIII. Each has had important words to say to us priests; these words are in Father Ripley's book. A priest can find in their words reason for a true bond of affection with the universal Church and with her vicars.

For example, Father Ripley takes a complete chapter to outline and paraphrase Pope John's recent letter commemorating the centenary of the death of St. John Vianney. It is offered "in the hope that they (priests) will . . . ponder prayerfully this exhortation of the supreme pastor of souls."

Prayer plays an integral part in this book, for it is Father Ripley's purpose not only to comment, but to cause us to meditate. The first three chapters are a summary of Abbot Marmion's teaching An invitation to Bishops and Parish Priests:

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on the spiritual life culminating in the priesthood. The author has artfully digested Marmion's teaching, concentrating it into brief form with superb exactness and beauty, so that each sentence glistens as a spiritual maxim in itself.

In other chapters there are direct proddings to prayer. One chapter is devoted to suggested ways for a priest to meditate on the Rosary, and another to ways of making the Stations of the Cross. Both should help to relieve any feeling of routine that occasionally creeps into these exercises.

The chapter on St. Francis, with its instruction on simplicity and penance, was most appealing. With all the modern "gimmicks" for luring souls being pushed into our faces, it was refreshing to find accented, not technique, but sacrifice.

A Priest For Ever is English-written and English-directed, although its appeal as sound theology on the priesthood is outstanding in any language. There are the "thithers" and "whithers" of un-American English, and frequent references to English saints and English history which may be not so meaningful to us Americans. But such small barriers are easily overcome by the universal priesthood.

Perhaps the thoughts of this book can be summed up in these words from the chapter entitled, "In Christ":

"God is drawn to a soul in proportion to its likeness to Christ. In that measure he communicates his own being to it and that is the secret of all God's gifts to us. Christ is divine holiness in human form; He is God adapted to our human understanding. The object of Christianity, the whole purpose of the spiritual life, is the reproduction of Christ. Every Christian is meant to be another Christ. To form them and mould them is the superb vocation of a priest."—John Hagerty, St. Mark's Seminary, Erie, Pa.

Retreat For Beginners by Msgr. Ronald Knox Sheed & Ward, New York 1960, pp. 234, \$3.50

"THE curse of the Catholic Church is want of generosity; always brooding about sin instead of finding out what God's will is and then doing it." The Fifth Column is "this secret worship of yourself, sins and all, which goes on all the time without your knowing it, without your being conscious of it."

"Do not think that because you have not become a priest, you are therefore, from the spiritual point of view, a second class article... The Church needs, needs enormously today, laymen and fathers of families who are really on fire with the love of God — nothing less than that."

"For most of you it will mean self-sacrifice if you are to live as good Catholics and leave good Catholic families behind you."

"And lets remind ourselves at once that we have good solid philosophical ground for not liking the idea of death."

"Take it (my life), Lord; I know I've made a mess of it again and again, this life you gave me to live; the pattern hasn't been your pattern... But it was MEANT to be

sike your Son's life, a sacrifice;
hake it, please, and make what you
can of it; I have come to the
hand of the skein now. That is the
history's life, the Christian's
heath."

Knox was in his early forties when he gave this retreat at an English school for boys. He enter--gained them with stories, he made them laugh, he must have had Their wrapt attention throughout. They would have emerged not only purged in the Sacrament of Pen--mance but with fresh understanding of their Faith and its application to the business of daily living hand death, "God's carriage waiting at the door" for them, if they died in the Faith, though perhaps resscued at the end by a death-bed reopentance.

Ronald Knox did not talk down to those lads. He rejected the temptation to fall back on the retreat master's usual reminder that a year thence some of them would be dead. But before he was through with the talks on death he had left in their minds not a mere scare reaction but solid reasons for always being prepared. The Faith is not watered down; and the deep bed-rock of Christian theology is there under the jokes, stories, and occasional humorous digs.

All Knox fans will rejoice in this volume which is right up to his usual high standard. This is adult stuff made so plain that any teenager can take it without effort; and that those of us who have been around for many decades will read and use it for our own personal spiritual lives. — Stephen Gardner, Winchester, Hants.

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A New Look At the Parish Mission

WE are just closing the second week of our parish mission and we are ready to sit down and mull over the results.

It is too much to weigh the spiritual results accurately for we poor humans rarely get beneath the surface of things. Yet we have seen a few back to the Sacraments who have not been there a long time and we are processing a Sanatio which is the direct result of a mission visit. Maybe the seed of a few future vocations has been sown. Maybe the grace of the mission will seep down or up as the case may be in some families and result in conversions or reclamations.

Back on the surface where we can see and count we are ready to make a few startling observations.

This is a parish of 2652 souls, good, bad, and indifferent. We have a grade school with 555 children attending. We have roughly 750 families in our parish.

Last Sunday we counted every person who attended Mass, even babies. The result was 1665. Almost 1000 missed Mass. This may be tempered by the fact that we have 490 pre-school children and over 150 counted as weak or fallen-away. Add to that it is winter in North Dakota and the streets and sidewalks are slippery with ice. It is still a fact — only 62% of our people offered the Mass here last Sunday. Like most pastors we assumed about 90% of our people attend Mass regularly.

The Mission service at night. consisted of a sermon and Benediction followed by confessions. The average attendance was about 200. Both men and women were invited to attend together for both weeks. All of us including the Missioners were disappointed in the evening attendance. A look here and there during the evening devotions confirmed the fact that those in attendance were our usual faithful members who attend almost everything in our parish. As: one of the Missioners put it, "We are saving the saved."

By far the most effective part of the mission was the home calls. Both Missionaries went out every day with us to visit our fallenaways and those in bad marriages. The visits were short, cheerful, and in most instances well received. We came to the point rather directly with the help of the Missioners. In practically all cases we gained good will and even some few promises to return to Mass and the Sacraments. In other cases we left with the conviction that there would be change.

Three pictures emerged clearly in our visits.

- (1) Most of the spiritual problem cases arose in the mixed marriage or the invalid marriage.
- (2) In a number of cases the Church would gain a convert and keep all the children in the family if the man were any kind of a Catholic. This was sometimes true of the Catholic woman but in most

stances the man was the cause the loss.

((3) Poverty attended the vast ajority of problems aggravated lostly by excessive drinking.

The experience of the parish ission caused us to take another ard look at the accepted pattern

the mission. Should missions on tinue as in the past? Is there with the past? Is the dission accomplishing what it intants?

Should complete emphasis be it on home calls? Suppose two dissioners came to a parish for no or three weeks and spent fractically all their time visiting somes with perhaps a holy hour ach afternoon from 5 to 6. The direction service with confessions

took the entire time in Church. Would that time be better spent visiting homes when the husband is at home to meet us? In two weeks we were able to visit perhaps 20% of our "trouble file." These were day time visits when over 50% of our calls found no one home.

The Church in the twentieth century has shown her ability to adjust to modern needs and modern social changes, e.g. new fasting laws; evening Masses, etc.

Is a new approach to the parish mission needed to meet the needs of our people today in our average urban parish? If so, are the missionary orders ready to make the change?

Very sincerely yours, David J. Boyle St. Mary's Parish Grand Forks, N. D.

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'Those Puerto Rican Bishops'

JUST read the article in The Priest entitled "Those Puerto Rican Bishops." I want to congratulate the author. I think he did a very excellent job on the topic. And I ought to know because I worked in Puerto Rico for 27 years, and have a pretty good idea of Puerto Ricans. It is too bad that article is not printed in Spanish so that it could be delivered to every Puerto Rican.

From my knowledge of them and knowing their character I would say that almost every one of them would put his politics before his religion. I have seen it in many small instances. And I am sure that if ever there were a persecution of the Church, most of them would quit the Church at once.

I think Fr. O'Brien's article treats the subject exactly and clearly and gives a very good picture of the situation. I am often asked what I think of the bishops acting as they did. If anyone else asks me in the future, I shall refer him to Fr. O'Brien's article.

Sincerely yours in Christ, Vincent Hefner, C.SS.R. New Smyrna Beach, Fla.

Brother Juniper Defended

N the March issue, "An Order Priest" wrote some thoughtful and cordial animadversions on the Brother Juniper cartoon. Without contradicting what Father has said I'd like to submit some relevant observations.

Father begins by stating, "Perhap I am just an old sourpuss.; Untrue; if he were an old sounpuss, he wouldn't admit the possibility.

It is true that in the syndicated cartoon Brother Juniper doesn's spend much time in choir, as hi critic observes, and that the brother and his superiors are much commore cerned with ball games, TV programs and the like. Likewise true is the point that there are no wise cracks in the Gospel.

But, one of the rudiments of wit is incongruity. The cartoon situations are contrasted agains: what everybody knows is the or dinary life of the friars. We have a plethora of news-photographs of nuns swinging baseball bats: in congruity, ergo humor. We are en tertained by the extravagant epi sodes in the life of Dagwood Bum: stead. Presumably, Dagwood av least occasionally shares the orr dinary experiences of life - receiving a pay-check, getting a haircut, buying a suit - in an or dinary manner; but there's no entertainment for us in that. And I believe that the newspaper readen understands that Brother Juniper and his harried confreres pass most of their time in the edifying but unentertaining pursuits of monastic life. The readers enjoy the contrast of the occasional incongruous episodes.

Fifteen chapters of "The Fioretti" recount stories of the original Brother Juniper, the saintly clown of the Franciscan Order. Two of them start with Juniper in prayer, one with him hearing Mass. The others have him on the road or otherwise not expressly engaged in the routine of religious life. That is assumed. So, I believe, the modern Juniper's followers take it for

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granted that they are witnessing exceptional occurrences.

Saint Francis himself, the paragon of joy, relished a joke "Would . . . that I had a forest of such Junipers!" - but there is no humor in his Rule, or Testament, or extant Letters: because humor has no place in these documents. And the absence of jokes from the Gospel is explainable by the purpose of the Gospel. If there were indeed occasions for jokes among our Lord and His followers. there would be no reason for including them in the Gospel. Abraham Lincoln was a renowned raconteur of humorous stories, but there is no hint of that in his Inaugurals. The Juniper cartoons are in the newspapers, not in the Bible.

New Testament Humor?

(Still, when we read the account of Peter's deliverance from prison in the twelfth chapter of the Acts. don't we realize that the people of that time must have laughed over the incongruity of Rhoda's running back into the house instead of opening the door? "But Peter continued knocking." And Eutychus, who, "as Paul addressed them at great length . . . went fast asleep and fell down from the third story to the ground and was picked up dead." Now, didn't the earliest readers and the writer himself smile at that, as do we? A story saved by its happy ending from being a nearly sick joke.)

The Order Priest who offered his mild and considerate criticisms of Brother Juniper stated his apprehension that the cartoon might be conducive to encourage misconceptions of religious life which are anything but helpful to the Church, and his fear that they may, in the long run, be harmful to the Church.

One of the most deleterious attitudes toward one sharing our office is the one expressed in the statement — unfortunately too often heard—"He's a real good guy, you'd never know he's a priest." But between that error and the misconception which regards priests and religious as dwellers in another dimension and consequently beyond contact, there is a rather large space in which Catholics and others learn that we are approachable.

A short time ago, the Trappists at Conyers, Georgia, held an open house before moving into their newly built monastery. The highways for miles around were seriously blocked with traffic, and the reaction was — as it always is in less sensational instances — that people were pleasantly surprised to learn, in one manner or another, that the monks are human. Their esteem is not decreased; it is rectified.

A Popular Attraction

Last month, the creator of the cartoon Juniper spoke and sketched at some of our Southern Newman Clubs. Here, his appearance drew by far the largest group we've ever had for a lecture. More, I can assure you, than Father John Courtney Murray would have drawn. For a less weighty message; but they came.

I cannot defend the fatuous idea of giving the people what they want. But, as Juniper's Father said, "This is the age of the cartoon." And at Athens, Saint Paul, becoming all things to all men, be-

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gan in terms that would attract the men of Athens.

Chesterton remarks that the world is like a net, and that "the whole idea of St. Francis was that the Little Brothers should be like little fishes who could go freely in and out of that net. They could do so precisely because they were small fishes and in that sense even slippery fishes." The cartooned Brother Juniper may not have a very pretentious message, but he makes the delivery.

Cronan Kelly, O.F.M. Newman Hall Athens, Georgia

'ACA Index' Again

AFTER reading the opinions of the "dissentors" for the last three issues in the matter of whether the ACA Index can be a suitable criterion for judging our Catholic statesmen, I wish to record my vote with the assentors.

That there are those who do not share this opinion is entirely acceptable, if not always fully understandable. What chagrined me was not that they disagreed, but the way in which they did so — a manner, for the most part, so entirely unworthy of a priest.

The Index registers precisely how our Congressmen have voted on 77 issues in the Senate and 44 in the House, and also tallies them up percentagewise according to the admittedly neo-Conservative standards of the ACA. If one wishes to demur with these standards, he should do so specifically and with primary arguments.

For example, he might show why he feels the ACA is wrong in opposing aid to Yugoslavia, wrong in opposing recognition of Red China, wrong in desiring friend-lier relations with anti-Communist Spain, etc.

But to state that the sincerity of motives of our Catholic statesmen has been impugned, betrays a certain destructiveness of intention. Or again, to suggest that the ACA runs counter to "the social doctrines of our Supreme Pontiffs" is plainly begging the question.

Since all too many objections were of this type, and not a single letter made any real effort to be fair or objective, I was prompted to offer my "two-cents' worth" in be-

lated defense.

Sincerely, Seminarian New York

That 'Backward' Baptism

COULD not pass up the opportunity to comment on your "puzzle picture" analysis of your February cover. I'm sure others must have done so as well.

I think most of your problems will be cleared up by viewing the cover in a mirror. Then you will see it as it would have been if the photo had not been printed backwards. The Ritual will be opened at the proper place (front section, not at almost the end of the book). The water will be poured from the right hand. And I think we can assume that the sponsor is touching the baby's shoulder — out of camera range.

Sincerely in Christ.

Andrew P. Jensen
St. Pius X Church
Old Tappan, N.J.

Wants Taped Lectures

WOULD you have any information about taped lectures that could be purchased or rented? I am especially interested in tapes that would be useful for priests' work.

If you should know of such an opportunity for us, I would appreciate information about these tapes. I am sure you can tell me how I can best acquire them.

In Christ — Norman J. Krutzik Sacred Heart Parish Oshkosh, Wisconsin

Some Tax Facts

ESTIMATES made as to the amount of money we are saving non-Catholics by our school system have varied by hundreds of millions of dollars. With a view of determining the savings as accurately as possible, we secured from the statistical research branch of the U.S. Office of Education the following key figures, which enable one to compute the answer with the help of the Catholic Directory.

m13"]

The annual average cost for the education of a pupil in the public elementary and high schools is \$448.62, and for a student in a public college or university it is \$1,414.05.

This shows that by educating 5,142,070 pupils in our Catholic elementary and high schools, 302,908 students in our colleges and universities, as reported by the 1960 Catholic Directory, we are saving non-Catholic taxpayers at least \$2,735,162,500 each year. Fig-

uring four persons to the average family it further means that by shouldering their present double burden, Catholics are saving each non-Catholic family in the United States an average of \$76.66 each year.

The statistics provided by the U.S. Office of Education enable every pastor with an elementary or high school to inform his parishioners as to the total amount of money they are saving the non-Catholics of their community each year. In addition with the help of his parishioners, each pastor can get across to the non-Catholic citizens the total amount which the Catholic school system in the U.S.A. is saving the non-Catholic public in educational taxes. Few non-Catholics have any idea that we are saving them huge sums of money each year and, if the facts could be effectively publicized, it is reasonable to believe that their sense of fairness would prompt them to assist us in our efforts to secure some measure of federal aid, and perhaps even ultimately of state and county aid, for our Catholic schools on the elementary, high school and college level.

To secure the proper legislation the creation of an enlightened public opinion is essential, and the facts mentioned should help to create the necessary favorable public opinion.

John A. O'Brien University of Notre Dame

The 'Reverent Capital'

T was rather disconcerting to see the word "Mass" printed uncapitalized ("mass") several times in a recent article in The Priest ("Lonely Priest," 2/61). Granted, the article was a reprint from

another publication. But, surely, adding a few "caps" would hardly mutilate the article or cause the author to object — it would rather be a welcome correction.

Spelling Mass with a small "M" is a routine practice of many secular newspapers — seemingly a studied and deliberate practice, as if to deny the unique pre-eminence of the Eucharistic Sacrifice, equating it with "other forms of worship." The small "M" also happens to be a gesture of contempt for the Mass by the enemies of Christ's Mystical Spouse on earth. Perhaps some secular journalists can be excused through ignorance. But it is hoped that the Catholic Press will not blissfully imitate the "pros" and thereby join them in at least unwittingly insulting the Supreme Act of Worship.

In Christo Rege, L.S. Brey St. Rose Congregation Milwaukee, Wisconsin

The Dominican Sisters of Bethany

would like to bring up to date the information contained in the article on the Dominican Sisters of Bethany. Since last July they have been in their new home at 19 Dartmouth Street, West Newton 65, Massachusetts. At the present writing, the Community consists of four European Sisters and three American aspirants. Presumably the postulancy will have begun before this letter is printed.

Since I have worked very closely with this Community for

the last six months, I would like to suggest certain changes of emphasis in comparison with the article carried in your January issue. First, it should be clear that the primary weapons of Bethany are those of prayer and penance, rather than the techniques of social service. Even in counselling, the extraordinary feature of the Sisters is their kindness and their awareness of God's infinite mercy. Thus their primary mission is one of grace rather than social work.

Secondly, it is important to realize that for the strength of the Community a high percentage of vocations, probably a majority, should come from girls whose home life was serene and who would be acceptable to any religious community. The fact that Bethany admits, without discrimination, women of all backgrounds is one of its remarkable features, but it is important to note the term all, and not leave the impression that Bethany is primarily composed of ex-prisoners or other women with public records.

I shall be glad to write to any priest who asks for further information about this remarkable community. Its work of charity is

astounding.

Sincerely yours,
John F. Cronin, S.S.
Assistant Director
Department of Social Action
N.C.W.C.
Washington 5, D.C.

Holy Week Comment

MOST priests, I imagine, are pleased with the present Holy Week Liturgy, but there are one or two changes which seem to be for the worse. On Good Friday the clergy are now required to change

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into a different costume for each part of the service: the Readings, the Prayers, the Adoration of the Cross, and the Communion. Surely Good Friday is the one day of the year when we should not be fussing with vestments! All this putting on and taking off every few minutes must distract the people and destroy the dignity of the rite. The sight of three priests struggling with dalmatics, stoles, copes, chasubles, etc., in two different while altarboys around and the sister-sacristan's hand emerges from the sacristy door with some missing item: is all this necessary? We begin the service vested in plain albs and stoles. Why not leave it at that?

Unfortunately, the Good Friday rules seem to be a sort of "trial balloon." If accepted, a change of costume may be required at all Masses: copes for the first part and chasubles for the second. It is hard to see how this would contribute to the dignity or the simplicity of our services. It also lacks any historical basis.

At the Easter Vigil the new rule requiring the deacon to walk around the Paschal Candle waving the censer at it seems equally unfortunate. He usually looks a little silly.

On both days we have, of course, the Latin language, the Iron Curtain neatly cutting off the people from any meaningful participation in heart or mind or voice. The Holy See has tacitly admitted that this is a problem by permitting the Germans to conduct the Holy Week services in their own language (along with permission to hold the

Easter Vigil at dawn of Easter morning). Let's hope that this "trial balloon" is successful.

Sincerely, Presbyter New Jersey

Need a Breviary?

HAVE a number of old sets of the Roman Breviary that I would like to make available to missionary foundations or needy seminaries and (or) seminarians. They may be obtained for the cost of shipping.

Interested readers of THE PRIEST should communicate with the undersigned.

Yours in Christ, Jerome Dee, O.S.B. St. Anselm's College Manchester, N.H.

Two Marys?

IN the February issue of THE PRIEST I presented an extract from the German Biblical commentary: Die heiligen Schriften des alten und neuen Testamentes, von Loch und Reischl, 3, which held that Mary Magdalen and the "sinner" (Luke 7, 37) are the same person.

For many interested readers I present another comment from the same source, which favors the opinion that Mary Magdalen and Mary of Bethany, the sister of Lazarus and Martha, are different persons.

The comment about Luke, 7, 37 on "...a woman in the town who was a sinner," reads in part:

"Mary Magdalen is the model of earnest penance in the Church. The supposition of Mary, the sister of Lazarus of Bethany, and Mary, the penitent of Magdala, being one and

the Lord (Matt. 26, 7; John 12, 12) but only in the West, from the durth century on, did it find more assent. Ambrose and Australia more assent. Ambrose and Australia more assent. The more assent this question.

"The tradition of the East, on the ontrary (since Origen and the elementines), held throughout the versity of both anointings as retied in the Gospel according to me and place, and the diversity of the erespective persons of Mary of the ethany and of Mary Magdalen.

The tradition of the East, on the Eas

As a basis for the concluding omment on this topic, I submit nat the beginning of the 12th

chapter of St. John relates that Jesus came to Bethany six days before the Passover, and that they made Him a supper there at which Martha served, and that Lazarus whom Jesus raised to life was one of those reclining at table with Him. From Matthew 26, 6 we know that the supper was in the house of Simon the Leper. St. John 12, 3 relates that "Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped His feet dry."

The comment points out that the anointing was an exceptional sign of the highest veneration. "Not less does the drying with the hair appear as an action of tender reverence and humility, in which now Mary, the blessed servant of God of Bethany (Luke 10, 42) vies with the penitent sinner

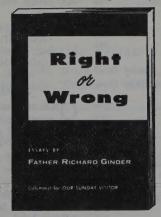
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Correspondence

of Magdala, having the same name (Luke 7, 37)."

Charles Hirner, S.V.D. St. Joseph's Hospital West Hampton, Iowa

Wants A 'Collectio Rituum'

OES anyone know of some outof-the-way religious goods store which might still have a "Collectio Rituum" available for purchase? Surprisingly, although this has been out of print for about five years now, just last year three turned up in a Chicago shop. Perhaps there might be another floating around somewhere.

Or does someone have an extra copy that he might be able to part with for the use of an Ordinand of May '61? Any help in this regard would be appreciated. There are seven others of us in need of one too.

Sincerely yours in Christ, (Rev. Mr.) Frank L. Anksorus St. Procopius Seminary Lisle, Illinois

Seeks Advice

ONE of our parishioners has a newsstand and of course sells magazines of various kinds. I learn that she is obliged to take the trash or get none at all from a concern here in town which also supplies a number of other stores. The woman is willing to cooperate. Can anyone tell me how I should advise her?

Sincerely,

J. F. Zehler, C.S.Sp. Sacred Heart Church Tarentum, Pa.



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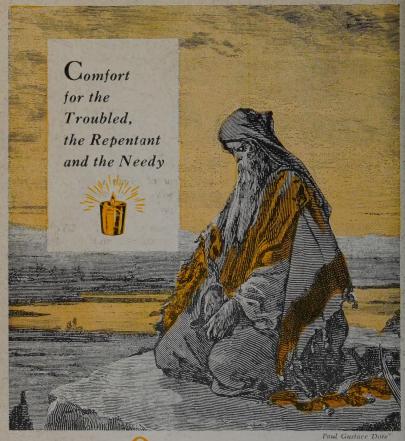
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